إنجليزي

An Explanation of the Last Tenth of the Noble Qur'an

Also with
Crucial Matters in the Life of a Muslim

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بسم الله الرحمن الرحيم

Introduction

In the Name of Allah Most Merciful, Most Beneficent in Mercy

All praise is due to Allah, and may the peace and blessings of Allah be upon our leader, the Messenger of Allah, and upon all his family and upon his companions, To proceed:

Know my Muslim brother and sister, may Allah be merciful upon you, that it is compulsory upon us to know four things:

❶ The first is knowledge, which is the knowledge of Allah, the Almighty and Majestic, the knowledge of the Prophet, and the knowledge of the religion of Islam. It is not allowed to worship Allah with ignorance since whoever does this is astray.

❷ The second is action, since the person who has knowledge but does not implement it has evoked Allah's anger, as they had knowledge but did not act accordingly. One of the deceptive enticements of Satan is that he discourages people from gaining beneficial knowledge by deceiving the person into thinking that he is excused by Allah due to his ignorance. What this person does not realize is that if he deliberately stays away from learning while he has the ability, the proof is established against him (for punishment). This is the trick that Satan played upon the people of Noah, as Allah mentioned in the Qur'an when they: ***"put their fingers in their ears and covered themselves with their clothes"*** … in order to plea that the proof would not be established against them.

❸ The third is calling and propagating the knowledge and practice of Islam, for the scholars and callers are the inheritors of the Prophets. Allah the Exalted cursed the Israelites because they used to forbid others the wickedness that they themselves would do, and what an evil thing they did."

Teaching and calling to Islam is a community obligation, and thus when some of them fulfill this obligation none are blameworthy, but if all leave it, all are blameworthy.

❹ The fourth is to have patience and perseverance with any misfortune faced in learning, practicing, teaching and calling others to it.

In order to participate in this noble action of spreading knowledge to relieve people of their ignorance and easing the way for them to seek that knowledge obligatory upon them, we have gathered in this concise book the very basics of Islamic knowledge needed by all, along with the explanation of the last three parts (*Juz*) of the Noble Qur'an. As it is said, if something cannot be attained in its fullest, one should not neglect what can be attained of it.

We have been keen to remain precise and concise throughout this book, and we have mentioned only the authentic narrations of the Prophet (*Ṣal Allahu alaihi wa sallam*).We never, however, say that we are perfect and complete, since this is the station of the Prophet (*Ṣal Allahu alaihi wa sallam*) [As Allah made him infallible in what he relates about Allah and Islam. If what we say is correct then it is from Allah, and if what we say is incorrect then it is from ourselves and Satan, and Allah and His Messenger are absolved and cleared from it. May Allah have mercy on those that guide us to our mistakes with constructive criticism.

We ask Allah the Exalted to reward with the best rewards everyone who has participated in preparing, publishing and distributing this work, and to accept from them their good deeds and multiple their blessings.

And Allah knows best, and peace and blessing be upon our Leader, our Prophet Muhammad, and all his family and companions.

Third edition: This book was recommended by several Muslim scholars around the world.

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A KEY TO THE ARABIC LETTERS

Arabic Letter or Mark	Name	Symbol Used in English Text	The shape of the letters if they are connected with other letters		
			In the beginning	In the middle	In the end
ا / ى(vowel)	alif	aa or ā	NA	NA	ـا / ـى
ب	baa	b	بـ	ـبـ	ـب
ت / ة	taa	t	تـ	ـتـ	ـت / ـة
ث	thaa	th	ثـ	ـثـ	ـث
ج	jeem	j	جـ	ـجـ	ـج
ح	ḥaa	ḥ	حـ	ـحـ	ـح
خ	khaa	kh	خـ	ـخـ	ـخ
د	daal	d	NA	NA	ـد
ذ	dhaal	dh	NA	NA	ـذ
ر	raa	r	NA	NA	ـر
ز	zaay	z	NA	NA	ـز
س	seen	s	سـ	ـسـ	ـس
ش	sheen	sh	شـ	ـشـ	ـش
ص	ṣaad	ṣ	صـ	ـصـ	ـص
ض	dhaad	đ	ضـ	ـضـ	ـض
ط	ṭaa	ṭ	طـ	ـطـ	ـط
ظ	thaa	ž	ظـ	ـظـ	ـظ
ع	‘ayn	‘	عـ	ـعـ	ـع
غ	ghayn	gh	غـ	ـغـ	ـغ
ف	faa	f	فـ	ـفـ	ـف
ق	qaaf	q	قـ	ـقـ	ـق
ك	kaaf	k	کـ / ک	ـکـ / ـک	ـك
ل	laam	l	لـ	ـلـ	ـل
م	meem	m	مـ	ـمـ	ـم / ـم
ه ھ	haa	h	هـ	ـهـ	ـه
و	waaw	w	NA	NA	ـو
و (as vowel)	waaw	ū			
ي	yaa	y	يـ	ـيـ	ـي
ي (as vowel)	yaa	ee or ī			
ء	hamzah	’	This appears in three forms : 1) on a line, 2) by itself, 3) on an alif		

ـَـ	fatḥah	A
ـِـ	kasrah	I
ـُـ	dhammah	U
ـّـ	shaddah	doubled letter
ـْـ	sukoon	absence of vowel

The Virtues of Reciting Qur'an

The Qur'an is the word of Allah. The superiority of the Qur'an over the words of His creation is like the superiority of Allah Himself over His creation. The movement of the tongue in reciting the Qur'an is the best action that the tongue may ever perform.

■ **There are many virtues in teaching and reciting the Qur'an, some of which are the following :**

✷ **The reward of teaching :** The Prophet (*Ṣal Allahu alaihi wa sallam*)[1] said: ***"The best of you are those who learn the Qur'an and teach it"*** (al-Bukhari).

✷ **The reward of reciting :** The Prophet (*Ṣal Allahu alaihi wa sallam*) said: ***"Whoever reads one letter of the book of Allah will be rewarded for it with a good reward, and this good reward will be increased tenfold."*** (at-Tirmidhi).

✷ **The reward of learning the Qur'an, memorizing it and being skillful in its recitation :** The Prophet (*Ṣal Allahu alaihi wa sallam*) said: ***"The one who is proficient in the recitation of the Qur'an is with the noble dutiful angels, and the one who recites the Qur'an while it is difficult for him will receive two rewards."*** (al-Bukhari and Muslim) He also said: ***"It will be said (in Paradise) to the recitor of the Qur'an who acted upon its teachings: read, ascend, and beautify as you did in your worldly life, for indeed your level is that equal to your last verse."*** (at-Tirmidhi).

Al-Khattaabi said : It has been mentioned in a narration that the number of levels in Paradise is equal to the number of verses of the Qur'an, so it will be said to the recitor : ascend as many levels as the number of verses you used to recite of the Qur'an. Those who recited the entire Qur'an will rise to the highest level in Paradise in the Hereafter, and those who recited part of it will ascend accordingly, until their reward is equal to the last verse of their recitation.

✷ **The reward for teaching the Qur'an to one's children:** The Prophet (*Ṣal Allahu alaihi wa sallam*) said: ***"One who reads the Qur'an, learns it, and acts upon it will place upon his parents a crown of light as brilliant as the sun. He will clothe them with cloaks that are more valuable than this whole world. They will ask: 'Why are we made to wear this garment [of honor]? It will be said to them: 'Due to the importance your child paid to the Qur'an' "*** (al-Haakim).

✷ **Intercession of the Qur'an for its recitor in the Hereafter :** The Prophet (*Ṣal Allahu alaihi wa sallam*) said: ***"Recite the Qur'an, for it will intercede for its companions on the Day of Resurrection."*** **(Muslim)**. He (*Ṣal Allahu alaihi wa sallam*) also said: ***"A servant's fasting and recitation of the Qur'an will intercede for him on the Day of Resurrection."*** **(Ahmad).**

✷ **The reward of those who congregate for the recitation and study of the Qur'an :** The Prophet (*Ṣal Allahu alaihi wa sallam*) said: ***"No people gather in a house of the houses of Allah [mosques], reciting the Book of Allah and studying it among themselves, except that tranquility descends upon them, mercy covers them, the angels surround them, and Allah mentions them to those in His company."*** **(Abu Dawud).**

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[1] Henceforth (peace and blessing of Allah be upon him)

The Etiquette of Reciting the Qur'an : Ibn Katheer mentioned some of these etiquettes, and among them are the following :

- One should neither recite nor touch the Qur'an except in a state of purification.
- One should use *Siwak* to clean his teeth before recitation.
- One should wear his best clothes.
- One should face the direction of prayer (*Qiblah*).
- One should pause his recitation when yawning.
- One should not interrupt his recitation and speak, except if necessary.
- One should be attentive to what he is reciting.
- One should pause at a verse mentioning reward and ask Allah for that reward.
- One should pause at a verse mentioning punishment and seek refuge in Allah from that punishment.
- One should not leave the Qur'an opened, nor place anything on it.
- One should not raise his voice when reciting to the extent that he confuses other adjacent recitors.
- One should not recite in marketplaces and places of distracting noise.

The Manner of Recitation : When Anas (Radi Allahu anhu)[1] was asked about the recitation of the Prophet (Ṣal Allahu alaihi wa sallam), he said: "He would elongate it, so when he read 'Bismillah-ir-Rahman-ir-Raheem', he would elongate All<u>a</u>h, ar-Rahm<u>a</u>n, and ar-Rah<u>ee</u>m." (al-Bukhari).

Multiplication of Reward : Every person who recites the Qur'an purely for Allah's sake will receive reward, but this reward is multiplied if the recitation is accompanied with attentiveness, contemplation and understanding of what is being recited. If it is done in this manner, each recited letter will be multiplied from ten to seven hundred times.

Daily Recitation : The companions of the Prophet (Ṣal Allahu alaihi wa sallam) would recite the Qur'an daily, and none of them would make a habit of reciting the whole Qur'an in less than a week. Rather, they were prohibited from reciting it in less than three days.

Thus my dear brothers and sisters, spend your time in reciting the Qur'an. Set yourself a fixed amount to recite daily, and do not leave it no matter what happens, since a small amount recited regularly is better than a large amount recited occasionally. If you forget or fall asleep, make up that recitation on the next day, as the Prophet (Ṣal Allahu alaihi wa sallam) said: ***"Whoever falls asleep and fails to recite his portion of the Qur'an, or part of it, and then recites it between the Fajr and Žuhr prayer of the following day, it will be written for him as if he read it at night"*** (Muslim).

Do not be of those who neglect the Qur'an or forget it in any way, such as failing to read it, recite it, not contemplating its meanings, not putting its teachings into action or not seeking the cure of illnesses by it. (subḥānahu wa ta'ālā)

[1] (may Allah be pleased with them)

(1) Sūrat al-Fātiḥah[1]

1 In the name of Allāh,[2] the Entirely Merciful, the Especially Merciful.[3]

2 [All] praise is [due] to Allāh, Lord [4] of the worlds –

3 The Entirely Merciful, the Especially Merciful,

4 Sovereign of the Day of Recompense.[5]

5 It is You we worship and You we ask for help.

6 Guide us to the straight path –

7 The path of those upon whom You have bestowed favor, not of those who have evoked [Your] anger or of those who are astray.

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ ١
ٱلۡحَمۡدُ لِلَّهِ رَبِّ ٱلۡعَٰلَمِينَ ٢ ٱلرَّحۡمَٰنِ
ٱلرَّحِيمِ ٣ مَٰلِكِ يَوۡمِ ٱلدِّينِ ٤ إِيَّاكَ نَعۡبُدُ وَإِيَّاكَ
نَسۡتَعِينُ ٥ ٱهۡدِنَا ٱلصِّرَٰطَ ٱلۡمُسۡتَقِيمَ ٦
صِرَٰطَ ٱلَّذِينَ أَنۡعَمۡتَ عَلَيۡهِمۡ غَيۡرِ ٱلۡمَغۡضُوبِ
عَلَيۡهِمۡ وَلَا ٱلضَّآلِّينَ ٧

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1 *Al-Fātiḥah* : The Opening (of the Qur'ān). Note: *Sūrah* titles are not an integral part of the Qur'ān. A distinguishing word in a particular *Sūrat* or a word defining its subject matter often became a common means of identification among the Prophet's companions and later scholars.

2 Allāh is a proper name belonging only to the one Almighty God, Creator and Sustainer of the heavens and the earth and all that is within them, the Eternal and Absolute, to whom alone all worship is due.

3 *Ar-Raḥmān* and *ar-Raḥeem* are two names of Allāh derived from the word "*raḥmah*" (mercy). In Arabic grammar both are intensive forms of "merciful" (i.e., extremely merciful). A complimentary and comprehensive meaning is intended by using both together.
Raḥmān is used only to describe Allāh, while *raḥeem* might be used to describe a person as well. The Prophet (Ṣal-lal-laahu alaihi wa sal-lam) was described in the Qur'ān as *raḥeem*. *Raḥmān* is above the human level (i.e., intensely merciful). Since one usually understands intensity to be something of short duration, Allāh describes Himself also as *raḥeem* (i.e., continually merciful). *Raḥmān* also carries a wider meaning – merciful to all creation. Justice is a part of this mercy. *Raḥeem* includes the concept of speciality – especially and specifically merciful to the believers. Forgiveness is a part of this mercy. (See al-Qurṭubī's *al-Jāmi'u li Aḥkāmil-Qur'ān,* pp. 103-107.)

4 When referring to Allāh (*subhānahu wa ta'ālā*), the Arabic term *"rabb"* (translated as "Lord") includes all of the following meanings: "owner, master, ruler, controller, sustainer, provider, guardian and caretaker."

5 i.e., repayment and compensation for whatever was earned of good or evil during life on this earth.

(58)Sūrat al-Mujādilah

The Arguing (or Pleading Woman)

Bismillāhir-Raḥmānir-Raḥeem

(1) **Certainly has Allāh heard the speech of the one who argues [i.e., pleads] with you, [O Muḥammad], concerning her husband and directs her complaint to Allāh. And Allāh hears your dialogue; indeed, Allāh is Hearing and Seeing.**
Indeed Allāh has heard the speech of Khawlah bint Tha'labah who pleads with you, [O Muḥammad], concerning her husband Aws bin as-Saamit regarding the pronouncement of *thihār* by him saying, "You are to me like the back of my mother," meaning unlawful to have sexual intercourse with. She begs Allāh to relieve her from her grief. Allāh hears your conversation and argument. Verily Allāh Hears every saying, Sees everything, and nothing is hidden from Him.

(2) **Those who pronounce thihār among you [to separate] from their wives - they are not [consequently] their mothers. Their mothers are none but those who gave birth to them. And indeed, they are saying an objectionable statement and a falsehood. But indeed, Allāh is Pardoning and Forgiving.**
Those of you who make their wives unlawful to them by saying, "You are to me like the back of my mother," meaning unlawful to have sexual intercourse with, have disobeyed Allāh and did not follow the legislations (of Islām). Their wives are not really their mothers; rather they are only their wives. Their mothers are none but those who gave birth to them. Indeed these men who make their wives unlawful to them are saying a statement which is horrible, untrue and has no basis. Indeed Allāh is Pardoning and Forgiving of those who commit mistakes but correct themselves by repenting a sincere repentance.

(3) **And those who pronounce thihār from their wives and then [wish to] go back on what they said - then [there must be] the freeing of a slave before they touch one another. That is what you are admonished thereby; and Allāh is Aware of what you do.**
And those who make their wives unlawful to them through *thihār*, and then take back their statement and intend to have sexual intercourse with their wives, then upon them, in this case, is an expiation for

سُورَةُ المُجَادلَة
ترتيبها ٥٨ — آياتها ٢٢

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ
قَدْ سَمِعَ ٱللَّهُ قَوْلَ ٱلَّتِي تُجَٰدِلُكَ فِي زَوْجِهَا وَتَشْتَكِيٓ إِلَى ٱللَّهِ
وَٱللَّهُ يَسْمَعُ تَحَاوُرَكُمَآۚ إِنَّ ٱللَّهَ سَمِيعُۢ بَصِيرٌ ١ ٱلَّذِينَ يُظَٰهِرُونَ
مِنكُم مِّن نِّسَآئِهِم مَّا هُنَّ أُمَّهَٰتِهِمۡۖ إِنۡ أُمَّهَٰتُهُمۡ إِلَّا ٱلَّٰٓـِٔي
وَلَدۡنَهُمۡۚ وَإِنَّهُمۡ لَيَقُولُونَ مُنكَرٗا مِّنَ ٱلۡقَوۡلِ وَزُورٗاۚ وَإِنَّ
ٱللَّهَ لَعَفُوٌّ غَفُورٞ ٢ وَٱلَّذِينَ يُظَٰهِرُونَ مِن نِّسَآئِهِمۡ ثُمَّ يَعُودُونَ
لِمَا قَالُواْ فَتَحۡرِيرُ رَقَبَةٖ مِّن قَبۡلِ أَن يَتَمَآسَّاۚ ذَٰلِكُمۡ تُوعَظُونَ
بِهِۦۚ وَٱللَّهُ بِمَا تَعۡمَلُونَ خَبِيرٞ ٣ فَمَن لَّمۡ يَجِدۡ فَصِيَامُ شَهۡرَيۡنِ
مُتَتَابِعَيۡنِ مِن قَبۡلِ أَن يَتَمَآسَّاۖ فَمَن لَّمۡ يَسۡتَطِعۡ فَإِطۡعَامُ سِتِّينَ
مِسۡكِينٗاۚ ذَٰلِكَ لِتُؤۡمِنُواْ بِٱللَّهِ وَرَسُولِهِۦۚ وَتِلۡكَ حُدُودُ ٱللَّهِۗ
وَلِلۡكَٰفِرِينَ عَذَابٌ أَلِيمٌ ٤ إِنَّ ٱلَّذِينَ يُحَآدُّونَ ٱللَّهَ وَرَسُولَهُۥ كُبِتُواْ
كَمَا كُبِتَ ٱلَّذِينَ مِن قَبۡلِهِمۡۚ وَقَدۡ أَنزَلۡنَآ ءَايَٰتِۭ بَيِّنَٰتٖۚ وَلِلۡكَٰفِرِينَ
عَذَابٞ مُّهِينٞ ٥ يَوۡمَ يَبۡعَثُهُمُ ٱللَّهُ جَمِيعٗا فَيُنَبِّئُهُم بِمَا
عَمِلُوٓاْۚ أَحۡصَىٰهُ ٱللَّهُ وَنَسُوهُۚ وَٱللَّهُ عَلَىٰ كُلِّ شَيۡءٖ شَهِيدٌ ٦

declaring their wives unlawful to them, which is freeing a believing male or female slave before they have sexual intercourse with their wives. This is the ruling of Allāh concerning those who pronounce *thihār*, an admonition to you, O believers, so that you may not fall into *thihār* and making false statements. And that you may expiate [for it] if you fall into it and not return to it. None of your deeds are hidden from Allāh and He will reward you for them.

(4) **And he who does not find [a slave] - then a fast for two months consecutively before they touch one another; and he who is unable - then the feeding of sixty poor persons. That is for you to believe [completely] in Allāh and His Messenger; and those are the limits [set by] Allāh. And for the disbelievers is a painful punishment.**
Whoever does not find a slave to free, it is an obligation upon him to fast two months consecutively before he can have sexual intercourse with his wife. And whoever cannot fast the two months due to a

أَلَمْ تَرَ أَنَّ ٱللَّهَ يَعْلَمُ مَا فِي ٱلسَّمَٰوَٰتِ وَمَا فِي ٱلْأَرْضِ مَا يَكُونُ
مِن نَّجْوَىٰ ثَلَٰثَةٍ إِلَّا هُوَ رَابِعُهُمْ وَلَا خَمْسَةٍ إِلَّا هُوَ سَادِسُهُمْ
وَلَآ أَدْنَىٰ مِن ذَٰلِكَ وَلَآ أَكْثَرَ إِلَّا هُوَ مَعَهُمْ أَيْنَ مَا كَانُوا۟ ثُمَّ يُنَبِّئُهُم
بِمَا عَمِلُوا۟ يَوْمَ ٱلْقِيَٰمَةِ إِنَّ ٱللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ ٧ أَلَمْ تَرَ إِلَى ٱلَّذِينَ
نُهُوا۟ عَنِ ٱلنَّجْوَىٰ ثُمَّ يَعُودُونَ لِمَا نُهُوا۟ عَنْهُ وَيَتَنَٰجَوْنَ بِٱلْإِثْمِ
وَٱلْعُدْوَٰنِ وَمَعْصِيَتِ ٱلرَّسُولِ وَإِذَا جَآءُوكَ حَيَّوْكَ بِمَا لَمْ يُحَيِّكَ
بِهِ ٱللَّهُ وَيَقُولُونَ فِيٓ أَنفُسِهِمْ لَوْلَا يُعَذِّبُنَا ٱللَّهُ بِمَا نَقُولُ حَسْبُهُمْ
جَهَنَّمُ يَصْلَوْنَهَا فَبِئْسَ ٱلْمَصِيرُ ٨ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ إِذَا
تَنَٰجَيْتُمْ فَلَا تَتَنَٰجَوْا۟ بِٱلْإِثْمِ وَٱلْعُدْوَٰنِ وَمَعْصِيَتِ ٱلرَّسُولِ وَتَنَٰجَوْا۟
بِٱلْبِرِّ وَٱلتَّقْوَىٰ وَٱتَّقُوا۟ ٱللَّهَ ٱلَّذِيٓ إِلَيْهِ تُحْشَرُونَ ٩ إِنَّمَا ٱلنَّجْوَىٰ
مِنَ ٱلشَّيْطَٰنِ لِيَحْزُنَ ٱلَّذِينَ ءَامَنُوا۟ وَلَيْسَ بِضَآرِّهِمْ شَيْـًٔا
إِلَّا بِإِذْنِ ٱللَّهِ وَعَلَى ٱللَّهِ فَلْيَتَوَكَّلِ ٱلْمُؤْمِنُونَ ١٠ يَٰٓأَيُّهَا ٱلَّذِينَ
ءَامَنُوٓا۟ إِذَا قِيلَ لَكُمْ تَفَسَّحُوا۟ فِي ٱلْمَجَٰلِسِ فَٱفْسَحُوا۟ يَفْسَحِ
ٱللَّهُ لَكُمْ وَإِذَا قِيلَ ٱنشُزُوا۟ فَٱنشُزُوا۟ يَرْفَعِ ٱللَّهُ ٱلَّذِينَ ءَامَنُوا۟
مِنكُمْ وَٱلَّذِينَ أُوتُوا۟ ٱلْعِلْمَ دَرَجَٰتٍ وَٱللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ١١

legitimate reason, it is upon him to feed sixty poor people with what suffices them and fulfills their need. These rulings that we have made clear to you concerning *thihār* are so that you may believe in Allāh, follow His Messenger and act upon His legislations, and for you to leave that which you were upon in the time of ignorance (i.e., before Islām). These rulings that have been mentioned are the commands and limits of Allāh, so do not transgress them. And there is a painful punishment for those who reject them.

(5) Indeed, those who oppose Allāh and His Messenger are abased as those before them were abased. And We have certainly sent down verses of clear evidence. And for the disbelievers is a humiliating punishment

Verily those who oppose Allāh and His Messenger, and disobey their orders, will be disgraced and humiliated like those nations before them who opposed Allāh and His Messenger. Verily we have sent down signs [and proofs] of clear evidence which prove that Allāh's legislations and limits are true. And there is a humiliating punishment in Hellfire for those who reject those signs [and proofs].

(6) On the Day when Allāh will resurrect them all and inform them of what they did. Allāh had enumerated it, while they forgot it; and Allāh is, over all things, Witness.

And mention - O Messenger - the Day of Resurrection, the Day when Allāh will bring all of the dead to life and gather the people of former and later times on a common ground, and then He will inform them of the good and evil they did. Allāh enumerated their deeds and wrote them in the Preserved Tablet, and preserved what they did in the records of their actions while they forgot that. Allāh is Witness over all things, nothing is hidden from Him.

(7) Have you not considered that Allāh knows what is in the heavens and what is on the earth? There is in no private conversation three but that He is the fourth of them, nor are there five but that He is the sixth of them - and no less than that and no more except that He is with them [in knowledge] wherever they are. Then He will inform them of what they did, on the Day of Resurrection. Indeed Allāh is, of all things, Knowing.

Have you not known that Allāh knows everything that is in the heavens and on earth? There is no private conversation of three of His creation but He is the fourth of them, by His knowledge and encompassment, nor are there five but He is the sixth and nor is there a lesser number than these mentioned or more except that He is with them, by His knowledge, wherever they may be. None of their affairs are hidden from Him. Then He, the Exalted, will inform them on the Day of Resurrection of the good and evil they did and reward them for it. Indeed Allāh is Knowing of everything, nothing is hidden from Him.

(8) Have you not considered those who were forbidden from private conversation [i.e., ridicule and conspiracy] and then return to that which they were forbidden and converse among themselves about sin and aggression and disobedience to the Messenger? And when they come to you, they greet you with that [word] by which Allāh does not greet you and say among themselves, "Why does Allāh not punish us for what we say?" Sufficient for them is Hell, which they will [enter to] burn, and wretched is the destination.

Have you not seen - O Messenger - the Jews who were forbidden from having secret conversations, which cause doubt to be put in the hearts of the believers? They then returned back to that which they were forbidden from doing and converse secretly with what is sin, aggression, and disobedience to the orders of the Messenger. And when these people from the Jews come to you - O Messenger - concerning a matter, they greet you with that which Allāh did not give you as a greeting and say: "Death be upon you." And they say amongst themselves, "Why does Allāh not punish us for what we say to Muḥammad if he truly is a Messenger?" Sufficient for them is Hell which they will enter and suffer from its heat. And what a bad destination it is for them.

(9) **O you who have believed, when you converse privately, do not converse about sin and aggression and disobedience to the Messenger but converse about righteousness and piety. And fear Allāh, to whom you will be gathered.**

O you who believed in Allāh and His Messenger and acted according to His laws, when you converse privately among yourselves, do not converse about sin and aggression to others and disobedience to the Messenger, but converse about that which is good and of obedience and beneficence. Fear Allāh by complying with His orders and refraining from His prohibitions. To Him alone will you return with all of your deeds and sayings, which He recorded for you, and for which He will reward you.

(10) **Private conversation is only from Satan that he may grieve those who have believed, but he will not harm them at all except by permission of Allāh. And upon Allāh let the believers rely.**

Indeed, speaking privately about sin and aggression is from the whispering of Satan, for he is the one who beautifies and encourages it, so that he may cause grief to enter the hearts of the believers;[1] but that will not harm the believers in any form, except by the will and permission of Allāh. And on Allāh alone should the believers depend in all of their affairs.

(11) **O you who have believed, when you are told, "Space yourselves" in assemblies, then make space; Allāh will make space for you. And when you are told, "Arise," then arise; Allāh will raise those who have believed among you and those who were given knowledge, by degrees. And Allāh is Aware of what you do.**

O you who believed in Allāh and His Messenger and acted according to His laws, if you were asked to make space for each other in your sitting, then make space, so that Allāh will make space for you in this world and the Hereafter. And if you were asked - O believers - to arise from your sitting for a matter in which there is good for you then arise; Allāh will raise the status of the sincere believers of you and the people of knowledge by many degrees of reward and pleasure. Allāh, the Exalted, is Aware of your deeds, none of them are hidden from Him and He will reward you for them.

In this verse, there is praise of the status of the scholars and their virtue, and the raising of their degrees.

(12) **O you who have believed, when you [wish to] privately consult the Messenger, present before your consultation a charity. That is better for you and purer. But if you find not [the means] - then indeed, Allāh is Forgiving and Merciful.**

O you who believed in Allāh and His Messenger and acted according to His laws, if you want to speak to the Messenger of Allāh (Ṣal-lal-laahu alaihi wa sal-lam) privately between you and him, then present before you a charity for the people of need. That is better for you due to the reward for doing so, and is a purification for your hearts from sins. And if you find not something to give in charity, then there is no blame on you. For indeed Allāh is Forgiving of His believing servants and Merciful to them.

(13) **Have you feared to present before your consultation charities? Then when you do not and Allāh has forgiven you, then [at least] establish prayer and give zakāh and obey Allāh and His Messenger. And Allāh is Aware of what you do.**

Are you afraid of poverty if you present a charity before you privately speak to the

[1] The reference may be to the sinful type of conversation, as mentioned in the previous verses, or to the practice of two persons speaking in confidence in the presence of a third, which might lead him to assume that he is the subject of their conversation. Such behavior was prohibited by the Prophet (Ṣal-lal-laahu alaihi wa sal-lam) in narrations of al-Bukhārī and Muslim.

يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ إِذَا نَـٰجَيۡتُمُ ٱلرَّسُولَ فَقَدِّمُواْ بَيۡنَ يَدَيۡ نَجۡوَىٰكُمۡ
صَدَقَةٗۚ ذَٰلِكَ خَيۡرٞ لَّكُمۡ وَأَطۡهَرُۚ فَإِن لَّمۡ تَجِدُواْ فَإِنَّ ٱللَّهَ غَفُورٞ رَّحِيمٌ
١٢ ءَأَشۡفَقۡتُمۡ أَن تُقَدِّمُواْ بَيۡنَ يَدَيۡ نَجۡوَىٰكُمۡ صَدَقَٰتٖۚ فَإِذۡ لَمۡ تَفۡعَلُواْ
وَتَابَ ٱللَّهُ عَلَيۡكُمۡ فَأَقِيمُواْ ٱلصَّلَوٰةَ وَءَاتُواْ ٱلزَّكَوٰةَ وَأَطِيعُواْ ٱللَّهَ
وَرَسُولَهُۥۚ وَٱللَّهُ خَبِيرُۢ بِمَا تَعۡمَلُونَ ١٣ ۞ أَلَمۡ تَرَ إِلَى ٱلَّذِينَ تَوَلَّوۡاْ قَوۡمًا
غَضِبَ ٱللَّهُ عَلَيۡهِم مَّا هُم مِّنكُمۡ وَلَا مِنۡهُمۡ وَيَحۡلِفُونَ عَلَى ٱلۡكَذِبِ
وَهُمۡ يَعۡلَمُونَ ١٤ أَعَدَّ ٱللَّهُ لَهُمۡ عَذَابٗا شَدِيدًاۖ إِنَّهُمۡ سَآءَ مَا كَانُواْ
يَعۡمَلُونَ ١٥ ٱتَّخَذُوٓاْ أَيۡمَٰنَهُمۡ جُنَّةٗ فَصَدُّواْ عَن سَبِيلِ ٱللَّهِ فَلَهُمۡ
عَذَابٞ مُّهِينٞ ١٦ لَّن تُغۡنِيَ عَنۡهُمۡ أَمۡوَٰلُهُمۡ وَلَآ أَوۡلَٰدُهُم مِّنَ ٱللَّهِ
شَيۡـًٔاۚ أُوْلَٰٓئِكَ أَصۡحَٰبُ ٱلنَّارِۖ هُمۡ فِيهَا خَٰلِدُونَ ١٧ يَوۡمَ يَبۡعَثُهُمُ
ٱللَّهُ جَمِيعٗا فَيَحۡلِفُونَ لَهُۥ كَمَا يَحۡلِفُونَ لَكُمۡۖ وَيَحۡسَبُونَ أَنَّهُمۡ عَلَىٰ شَيۡءٍۚ أَلَآ
إِنَّهُمۡ هُمُ ٱلۡكَٰذِبُونَ ١٨ ٱسۡتَحۡوَذَ عَلَيۡهِمُ ٱلشَّيۡطَٰنُ فَأَنسَىٰهُمۡ ذِكۡرَ
ٱللَّهِۚ أُوْلَٰٓئِكَ حِزۡبُ ٱلشَّيۡطَٰنِۚ أَلَآ إِنَّ حِزۡبَ ٱلشَّيۡطَٰنِ هُمُ ٱلۡخَٰسِرُونَ
١٩ إِنَّ ٱلَّذِينَ يُحَآدُّونَ ٱللَّهَ وَرَسُولَهُۥٓ أُوْلَٰٓئِكَ فِي ٱلۡأَذَلِّينَ ٢٠
كَتَبَ ٱللَّهُ لَأَغۡلِبَنَّ أَنَا۠ وَرُسُلِيٓۚ إِنَّ ٱللَّهَ قَوِيٌّ عَزِيزٞ ٢١

Messenger of Allāh? Since you did not do what you were ordered to do and Allāh forgave you and excused you for not doing it, then [at least] be firm and constant in establishing the prayer, giving obligatory charity and obeying Allāh and His Messenger in everything you were commanded to do. Allāh, free from all imperfections, is Aware of your deeds and He will reward you for them.

(14) **Have you not considered those who make allies of a people with whom Allāh has become angry? They are neither of you nor of them, and they swear to untruth while they know [they are lying].**

Have you not - O Muḥammad - seen the hypocrites who have taken the Jews as friends and aided them? The hypocrites are not really from the Muslims nor are they from the Jews, and they swear to a lie that they are Muslims and that you are the Messenger of Allāh while they know that they are lying about that.

(15) **Allāh has prepared for them a severe punishment. Indeed, it was evil that they were doing.**

Allāh has prepared for these hypocrites a severe and painful punishment. Indeed evil is what they used to do of hypocrisy and swearing to a lie.

(16) **They took their [false] oaths as a cover, so they averted [people] from the way of Allāh, and for them is a humiliating punishment.**

The hypocrites have made their false oaths as a protection for them from being killed due to their disbelief, and to prevent the Muslims from fighting them and taking their wealth. And because of that they have averted themselves and others from the way of Allāh, which is Islām. For them is a humiliating punishment in Hell for allowing their pride to prevent them from believing in Allāh and His Messenger and for averting [others] from His way.

(17) **Never will their wealth or their children avail them against Allāh at all. Those are the companions of the Fire; they will abide therein eternally.**

The hypocrites' wealth and children will not protect them from the punishment of Allāh. They are the dwellers of the Fire; they will enter it and stay therein forever and will not leave it. This punishment is for every person who turns [others] from the religion of Allāh by his sayings or actions.

(18) **On the Day Allāh will resurrect them all, and they will swear to Him as they swear to you and think that they are [standing] on something. Unquestionably, it is they who are the liars.**

On the Day of Resurrection, Allāh will resurrect all of the hypocrites from their graves and bring them to life, then they will swear to Him that they were believers, as they used to swear to you - O believers - in this world. And they think that this will benefit them with Allāh, like it used to benefit them in this world with the Muslims. Verily they have reached a level - in lying - that no one else has reached.

(19) **Satan has overcome them and made them forget the remembrance of Allāh. Those are the party of Satan. Unquestionably, the party of Satan - they will be the losers.**

Satan has overpowered them and taken control to the extent that they abandoned the commands of Allāh and obedience to Him. They are the party of Satan and his followers. Indeed the party of Satan will be the losers in this world and the Hereafter.

(20) **Indeed, the ones who oppose Allāh and His Messenger - those will be among the most humbled.**

Verily, those who disobey the commands of

Allāh and His Messenger are among the disgraced, defeated and humiliated people in this world and the Hereafter.

21 **Allāh has written [i.e., decreed], "I will surely overcome, I and My messengers." Indeed, Allāh is Powerful and Exalted in Might.**

Allāh has written and decreed in the Preserved Tablet that victory shall be for Him, His books, His messengers and His believing servants. Verily, Allāh, the Sublime, is Powerful and nothing escapes Him. He has Power over His creation.

22 **You will not find a people who believe in Allāh and the Last Day having affection for those who oppose Allāh and His Messenger, even if they were their fathers or their sons or their brothers or their kindred. Those - He has decreed within their hearts faith and supported them with spirit from Him. And We will admit them to gardens beneath which rivers flow, wherein they abide eternally. Allāh is pleased with them, and they are pleased with Him - those are the party of Allāh. Unquestionably, the party of Allāh-they are the successful.**

You will not find - O Messenger - a people who believe in Allāh and the Last Day, and act upon what He legislated for them, having affection for and supporting those who oppose Allāh and His Messenger and disobey their commands, even if they were their fathers or sons or brothers or kindred. Allāh has made Faith firm in the hearts of those who love and hate for His sake, and has strengthened them by His support and aid in this world against their enemy. And He will admit them in the Hereafter to gardens with castles and trees beneath which rivers flow wherein they will abide for a long period of time which has no ending. Allāh has bestowed His pleasure upon them, so He will never be angry with them. And they are pleased with their Lord for the noble things and high levels He gave them. Those are the party of Allāh and His allies, and they are those who are successful in achieving happiness in this world and the Hereafter.

(59) Sūrat al-Ḥashr

The Gathering

Bismillāhir-Raḥmānir-Raḥeem

1 **Whatever is in the heavens and whatever is on the earth exalts Allāh, and**

لَا تَجِدُ قَوْمًا يُؤْمِنُونَ بِٱللَّهِ وَٱلْيَوْمِ ٱلْءَاخِرِ يُوَآدُّونَ مَنْ
حَآدَّ ٱللَّهَ وَرَسُولَهُۥ وَلَوْ كَانُوٓا۟ ءَابَآءَهُمْ أَوْ أَبْنَآءَهُمْ
أَوْ إِخْوَٰنَهُمْ أَوْ عَشِيرَتَهُمْ ۚ أُو۟لَٰٓئِكَ كَتَبَ فِى قُلُوبِهِمُ
ٱلْإِيمَٰنَ وَأَيَّدَهُم بِرُوحٍ مِّنْهُ ۖ وَيُدْخِلُهُمْ جَنَّٰتٍ تَجْرِى
مِن تَحْتِهَا ٱلْأَنْهَٰرُ خَٰلِدِينَ فِيهَا ۚ رَضِىَ ٱللَّهُ عَنْهُمْ وَرَضُوا۟
عَنْهُ ۚ أُو۟لَٰٓئِكَ حِزْبُ ٱللَّهِ ۚ أَلَآ إِنَّ حِزْبَ ٱللَّهِ هُمُ ٱلْمُفْلِحُونَ ٢٢

سُورَةُ الحَشْرِ — ترتيبها ٥٩ — آياتها ٢٤

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

سَبَّحَ لِلَّهِ مَا فِى ٱلسَّمَٰوَٰتِ وَمَا فِى ٱلْأَرْضِ ۖ وَهُوَ ٱلْعَزِيزُ ٱلْحَكِيمُ
١ هُوَ ٱلَّذِىٓ أَخْرَجَ ٱلَّذِينَ كَفَرُوا۟ مِنْ أَهْلِ ٱلْكِتَٰبِ مِن دِيَٰرِهِمْ
لِأَوَّلِ ٱلْحَشْرِ ۚ مَا ظَنَنتُمْ أَن يَخْرُجُوا۟ ۖ وَظَنُّوٓا۟ أَنَّهُم مَّانِعَتُهُمْ
حُصُونُهُم مِّنَ ٱللَّهِ فَأَتَىٰهُمُ ٱللَّهُ مِنْ حَيْثُ لَمْ يَحْتَسِبُوا۟ ۖ وَقَذَفَ
فِى قُلُوبِهِمُ ٱلرُّعْبَ ۚ يُخْرِبُونَ بُيُوتَهُم بِأَيْدِيهِمْ وَأَيْدِى ٱلْمُؤْمِنِينَ
فَٱعْتَبِرُوا۟ يَٰٓأُو۟لِى ٱلْأَبْصَٰرِ ٢ وَلَوْلَآ أَن كَتَبَ ٱللَّهُ عَلَيْهِمُ
ٱلْجَلَآءَ لَعَذَّبَهُمْ فِى ٱلدُّنْيَا ۖ وَلَهُمْ فِى ٱلْءَاخِرَةِ عَذَابُ ٱلنَّارِ ٣

He is the Exalted in Might, the Wise.

Whatever is in the heavens and whatever is on earth, declares Allāh to be free from all that does not suit Him. He is the Exalted in Might, Who cannot be overpowered; the Wise in His decree, management, creation and legislation, and He puts things in their proper places.

2 **It is He who expelled the ones who disbelieved among the People of the Scripture from their homes at the first gathering. You did not think they would leave, and they thought that their fortresses would protect them from Allāh; but [the decree of] Allāh came upon them from where they had not expected, and He cast terror into their hearts [so] they destroyed their houses by their [own] hands and the hands of the believers. So take warning, O people of vision.**

He, free from all imperfections, expelled those who denied the prophethood of Muḥammad (Ṣal-lal-laahu alaihi wa sal-lam) from among the People of the Scripture, who are the tribe of *Nadhir*, from their homes in which they were neighboring

ذَٰلِكَ بِأَنَّهُمْ شَاقُّوا اللَّهَ وَرَسُولَهُ ۖ وَمَن يُشَاقِّ اللَّهَ فَإِنَّ اللَّهَ شَدِيدُ
الْعِقَابِ ﴿٤﴾ مَا قَطَعْتُم مِّن لِّينَةٍ أَوْ تَرَكْتُمُوهَا قَائِمَةً
عَلَىٰ أُصُولِهَا فَبِإِذْنِ اللَّهِ وَلِيُخْزِيَ الْفَاسِقِينَ ﴿٥﴾ وَمَا أَفَاءَ اللَّهُ
عَلَىٰ رَسُولِهِ مِنْهُمْ فَمَا أَوْجَفْتُمْ عَلَيْهِ مِنْ خَيْلٍ وَلَا رِكَابٍ
وَلَٰكِنَّ اللَّهَ يُسَلِّطُ رُسُلَهُ عَلَىٰ مَن يَشَاءُ ۚ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ
قَدِيرٌ ﴿٦﴾ مَّا أَفَاءَ اللَّهُ عَلَىٰ رَسُولِهِ مِنْ أَهْلِ الْقُرَىٰ فَلِلَّهِ وَلِلرَّسُولِ
وَلِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسَاكِينِ وَابْنِ السَّبِيلِ كَيْ لَا يَكُونَ
دُولَةً بَيْنَ الْأَغْنِيَاءِ مِنكُمْ ۚ وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا
نَهَاكُمْ عَنْهُ فَانتَهُوا ۚ وَاتَّقُوا اللَّهَ ۖ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ﴿٧﴾
لِلْفُقَرَاءِ الْمُهَاجِرِينَ الَّذِينَ أُخْرِجُوا مِن دِيَارِهِمْ وَأَمْوَالِهِمْ
يَبْتَغُونَ فَضْلًا مِّنَ اللَّهِ وَرِضْوَانًا وَيَنصُرُونَ اللَّهَ وَرَسُولَهُ ۚ أُولَٰئِكَ
هُمُ الصَّادِقُونَ ﴿٨﴾ وَالَّذِينَ تَبَوَّءُوا الدَّارَ وَالْإِيمَانَ مِن قَبْلِهِمْ
يُحِبُّونَ مَنْ هَاجَرَ إِلَيْهِمْ وَلَا يَجِدُونَ فِي صُدُورِهِمْ حَاجَةً
مِّمَّا أُوتُوا وَيُؤْثِرُونَ عَلَىٰ أَنفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ ۚ
وَمَن يُوقَ شُحَّ نَفْسِهِ فَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ ﴿٩﴾

the Muslims around "*Madinah*". This was the first time they were expelled from the "Arabian Peninsula" to "Greater Syria (*ash-Sham*)." You - O believers - did not think that they were going to leave their homes with this type of humiliation and disgrace, due to their great strength and force. The Jews thought that their forts would protect them from the punishment of Allāh and that no one could overcome their forts. But then [the decree of] Allāh came upon them, from where they had not expected; and Allāh put fear and great terror in their hearts. They destroyed their homes by their own hands and the hands of the believers. So take admonition, O people of good vision and sound minds, from what happened to them.

(3) **And if not that Allāh had decreed for them evacuation, He would have punished them in [this] world, and for them in the Hereafter is the punishment of the Fire.**

And if not that Allāh had written and decreed for their evacuation from their homes, He would have punished them in this world, by being killed and captured, and in the Hereafter for them is the punishment of the Hellfire.

(4) **That is because they opposed Allāh and His Messenger. And whoever opposes Allāh - then indeed, Allāh is severe in penalty.**

That, which happened to the Jews in this world and what is waiting for them in the hereafter, is because they disobeyed the commands of Allāh and His Messenger greatly, fought against them, and exerted great effort to disobey them. Whoever disobeys Allāh and His Messenger, then indeed Allāh is going to punish them severely.

(5) **Whatever you have cut down of [their] palm trees or left standing on their trunks - it was by permission of Allāh and so He would disgrace the defiantly disobedient.**

Whatever - O believers - you have cut down of [their] palm trees or left standing on their trunks without doing anything to them, then it was by the permission of Allāh and His decree; and so that He would disgrace those who left His obedience, who disobeyed His orders and prohibitions -i.e., by giving you the power to cut down their palm trees and burn them.

(6) **And what Allāh restored [of property] to His Messenger from them - you did not spur for it [in an expedition] any horses or camels, but Allāh gives His messengers power over whom He wills, and Allāh is over all things competent.**

And what Allāh gave as *fai'* (booty) to His Messenger from the wealth of the Jews of *Nadhir* tribe - you did not ride any horses or camels to gain it.[1] But Allāh lets His messengers prevail over whom He wills from His enemies, so they give up without any fighting.

Fai' (booty) is what is taken by right from the wealth of the disbelievers without any fighting. Allāh is over all things Able, nothing prevents Him.

(7) **And what Allāh restored to His Messenger from the people of the towns - it is for Allāh and for the Messenger and for [his] near relatives and orphans and the needy and the [stranded] traveler - so that it will not be a perpetual distribution among the rich from among you. And whatever the Messenger has given you - take; and what he has forbidden you -**

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[1] Meaning that they went through no hardship (i.e., war) to obtain it.

refrain from. And fear Allāh; indeed, Allāh is severe in penalty.

What Allāh gave as *fai'* (booty) to His Messenger from the wealth of the polytheists of the towns without riding any horses or camels, then it is for Allāh and His Messenger. It should be spent in the matters that are in the interest of the masses of the Muslims; for the Messenger of Allāh's relatives, who are the Tribe of Hashem and al-Muttalib; for the orphans, whose fathers passed away while they were young; for the poor, who are the people who are needy, who do not have what suffices them nor covers their needs; and for the stranded traveler, who is a stranger that is out of money and is away from his wealth.[1] That is so that the money will not be owned and in the hands of the wealthy only, while the poor and needy are deprived of it. And the money that the Messenger gives you or what legislation He legislates for you then take it, and what He prohibits you from taking, or doing, then stay away from it. And fear Allāh by complying with His orders and leaving His prohibitions. Verily, Allāh is severe in His punishment for those who disobey His orders and prohibitions.

This verse is one of the main proofs for the obligation of following the *Sunnah* (the way of the Prophet (Ṣal-lal-laahu alaihi wa sal-lam), whether it was a saying, an action, or an approval.

8 **For the poor emigrants who were expelled from their homes and their properties, seeking bounty from Allāh and [His] approval and supporting Allāh and His Messenger, [there is also a share]. Those are the truthful.**

Also some of the money that was given from Allāh to His Messenger as *fai* (booty), should be given to the poor Emigrants, who were forced by the disbelievers of "*Makkah*" to leave their homes and wealth, while seeking Allāh to bestow upon them provision in this world and to be pleased with them in the hereafter. They also support the religion of Allāh and His Messenger, by fighting for Allāh's sake. Indeed, they are the truthful, whose sayings were proven by their actions.

9 **And those who were settled in the Home [i.e., al-Madīnah] and [adopted] the faith before them. They love those who emigrated to them and find not any want in their breasts of what they [i.e.,the emigrants] were given but give [them] preference over themselves, even though they are in privation. And whoever is protected from the stinginess of his soul - it is those who will be the successful.**

And those who settled in "*Madinah*" and had believed before the emigration of the Emigrants, which are the *Ansār* (Supporters), love the Emigrants, assist them with their wealth and do not find in their hearts any jealousy towards them, for what they were given from the *fai* (booty) and other things. They give preference to the Emigrants and the needy over themselves, even if they were needy and poor. Whoever is protected from stinginess and from withholding that which is extra from their wealth, then, those are the successful, who have gained what they desired.

10 **And [there is a share for] those who came after them, saying, "Our Lord, forgive us and our brothers who preceded us in faith and put not in our hearts [any] resentment toward those who have believed. Our Lord, indeed You are Kind and Merciful."**

And those of the believers, who came after the earlier Supporters and Emigrants, say, "O Lord, forgive us our sins and the sins of our brothers who preceded us in faith, and put not in our hearts any envy or resentment of anyone from the people of faith. Our Lord, indeed you are greatly merciful to your servants immediately (i.e., in this life) and later (i.e., in the Hereafter)."

In this verse there is a proof that a Muslim must mention his predecessors with what's good and supplicate for them, and that he must love the companions of the Messenger of Allāh (Ṣal-lal-laahu alaihi wa sal-lam), mention them with what's good and ask [Allāh to be] pleased with them.

11 **Have you not considered those who practice hypocrisy, saying to their brothers [i.e., associates] who have disbelieved among the People of the Scripture, "If you are expelled, we will surely leave with you, and we will not obey, in regard to you, anyone - ever; and if you are fought, we will surely aid you." But Allāh testifies that they are liars.**

Have you not considered the hypocrites who were saying to their brothers [i.e., associates]

[1] This ruling differs from that in *Sūrat al-Anfāl,* (8/41), which refers to spoils of war in which four fifths is distributed among those who fought in Allāh's cause.

وَٱلَّذِينَ جَآءُو مِنۢ بَعۡدِهِمۡ يَقُولُونَ رَبَّنَا ٱغۡفِرۡ لَنَا
وَلِإِخۡوَٰنِنَا ٱلَّذِينَ سَبَقُونَا بِٱلۡإِيمَٰنِ وَلَا تَجۡعَلۡ فِي قُلُوبِنَا
غِلّٗا لِّلَّذِينَ ءَامَنُواْ رَبَّنَآ إِنَّكَ رَءُوفٞ رَّحِيمٌ ١٠ ۞ أَلَمۡ تَرَ إِلَى
ٱلَّذِينَ نَافَقُواْ يَقُولُونَ لِإِخۡوَٰنِهِمُ ٱلَّذِينَ كَفَرُواْ مِنۡ أَهۡلِ
ٱلۡكِتَٰبِ لَئِنۡ أُخۡرِجۡتُمۡ لَنَخۡرُجَنَّ مَعَكُمۡ وَلَا نُطِيعُ فِيكُمۡ
أَحَدًا أَبَدٗا وَإِن قُوتِلۡتُمۡ لَنَنصُرَنَّكُمۡ وَٱللَّهُ يَشۡهَدُ إِنَّهُمۡ لَكَٰذِبُونَ
١١ لَئِنۡ أُخۡرِجُواْ لَا يَخۡرُجُونَ مَعَهُمۡ وَلَئِن قُوتِلُواْ لَا يَنصُرُونَهُمۡ
وَلَئِن نَّصَرُوهُمۡ لَيُوَلُّنَّ ٱلۡأَدۡبَٰرَ ثُمَّ لَا يُنصَرُونَ ١٢
لَأَنتُمۡ أَشَدُّ رَهۡبَةٗ فِي صُدُورِهِم مِّنَ ٱللَّهِۚ ذَٰلِكَ بِأَنَّهُمۡ قَوۡمٞ
لَّا يَفۡقَهُونَ ١٣ لَا يُقَٰتِلُونَكُمۡ جَمِيعًا إِلَّا فِي قُرٗى
مُّحَصَّنَةٍ أَوۡ مِن وَرَآءِ جُدُرِۭۚ بَأۡسُهُم بَيۡنَهُمۡ شَدِيدٞۚ تَحۡسَبُهُمۡ
جَمِيعٗا وَقُلُوبُهُمۡ شَتَّىٰۚ ذَٰلِكَ بِأَنَّهُمۡ قَوۡمٞ لَّا يَعۡقِلُونَ ١٤
كَمَثَلِ ٱلَّذِينَ مِن قَبۡلِهِمۡ قَرِيبٗاۖ ذَاقُواْ وَبَالَ أَمۡرِهِمۡ وَلَهُمۡ عَذَابٌ
أَلِيمٞ ١٥ كَمَثَلِ ٱلشَّيۡطَٰنِ إِذۡ قَالَ لِلۡإِنسَٰنِ ٱكۡفُرۡ فَلَمَّا كَفَرَ
قَالَ إِنِّي بَرِيٓءٞ مِّنكَ إِنِّيٓ أَخَافُ ٱللَّهَ رَبَّ ٱلۡعَٰلَمِينَ ١٦

in disbelief among the Jews of *Nadhir* tribe, "If Muḥammad and those who are with him make you leave your homes, we will surely leave with you and will never obey anyone who asks us to let you down, or not to leave with you. And if they fought you, we will surely aid you against them? Allāh testifies that the hypocrites are indeed liars concerning their promise to the Jews of *Nadhir* tribe.

(12) If they are expelled, they will not leave with them, and if they are fought, they will not aid them. And [even] if they should aid them, they will surely turn their backs; then [thereafter] they will not be aided.

If the Jews were expelled from "*Madinah*", the hypocrites would not leave with them. And if they were fought, they would not fight with them as they promised. And even if they were to fight with them, they would surely run away turning their backs in defeat. Then, thereafter Allāh would not aid them; rather He will let them down and humiliate them.

(13) You [believers] are more fearful within their breasts than Allāh. That is because they are a people who do not understand.

Verily, the fear and terror that the Jews and hypocrites have of you - O believers - is more and greater in their breasts than they have of Allāh. This is because they are a people who do not understand the greatness of Allāh and belief in Him, and do not fear His punishment.

(14) They will not fight you all except within fortified cities or from behind walls. Their violence [i.e., enmity] among themselves is severe. You think they are together, but their hearts are diverse. That is because they are a people who do not reason.

The Jews will not face you, all together, to fight you except within fortified towns with walls and trenches or behind walls hiding them. This is due to their cowardliness and fear that has overcome their hearts. Their enmity amongst themselves is great. You would think that they are united upon one word, but their hearts are divided. This is because they are a people who do not understand the commandments of Allāh and do not reflect upon His signs [and proofs].

(15) [Theirs is] like the example of those shortly before them: they tasted the bad consequence of their affair, and they will have a painful punishment.

The example of the Jews concerning their punishment from Allāh, is like the disbelievers of *Quraish* [tribe] on the day of *"Badr"* [battle] and the Jews of *Qainuqa'* tribe, when they tasted the evil result of their disbelief and enmity towards the Messenger of Allāh (*Ṣal-lal-laahu alaihi wa sal-lam*) in this world. And for them is a severe, painful punishment in the Hereafter.

(16) [The hypocrites are] like the example of Satan when he says to man, "Disbelieve." But when he disbelieves, he says, "Indeed, I am disassociated from you. Indeed, I fear Allāh, Lord of the worlds."

And the example of the hypocrites regarding their seducement of the Jews to fight, and promising them victory over the Messenger of Allāh (*Ṣal-lal-laahu alaihi wa sal-lam*), is like Satan when he beautified for man disbelief and called him to it. But then when he disbelieved, he said to him: "Verily I am free of you; indeed, I fear Allāh, the Lord of all of the creation."

(17) So the outcome for both of them is that they will be in the Fire, abiding eternally therein. And that is the recompense of the wrongdoers.

So the outcome of the affair of Satan and the

people who obeyed him and then disbelieved, is that they both will remain in the Fire forever. And that is the recompense of the transgressors of the limits of Allāh.

18 O you who have believed, fear Allāh. And let every soul look to what it has put forth for tomorrow - and fear Allāh. Indeed, Allāh is Aware of what you do.

O you who believed in Allāh and His Messenger and acted according to His laws, fear Allāh and beware of His punishment, by doing what He commands and leaving what He prohibits. And every soul must look at what deeds it has sent forth for the Day of Resurrection. Fear Allāh in all of what you do or leave. Verily, Allāh, free from all imperfections, is Acquainted with your actions. Nothing of your actions are hidden from Him and He will reward you for them.

19 And be not like those who forgot Allāh, so He made them forget themselves. Those are the defiantly disobedient.

And do not - O believers - be like those who abandoned fulfilling the rights of Allāh, which were an obligation upon them. So He made them, because of that, forget their share of righteous deeds, which would have saved them from the punishment of the Day of Resurrection. Those are the ones who are described as being disobedient, the ones who left obeying Allāh and His Messenger.

20 Not equal are the companions of the Fire and the companions of Paradise. The companions of Paradise - they are the attainers [of success].

Not equal are the punished companions of the Fire and the comforted companions of Paradise. The companions of Paradise are going to attain all of what is desired and escape from all harm.

21 If We had sent down this Qur'ān upon a mountain, you would have seen it humbled and splitting from fear of Allāh. And these examples We present to the people that perhaps they will give thought.

If we had sent down this Qur'ān on a mountain, and [it was made to] understand the true promises and sure threats, you would have seen it, even though it is strong, very firm and huge, being humbled, with humility, and falling apart from the fear of Allāh, the Most High. These examples - that We present and clarify to the people - [are offered] so that perhaps they would give thought to Allāh's ability and greatness.

فَكَانَ عَٰقِبَتَهُمَآ أَنَّهُمَا فِي ٱلنَّارِ خَٰلِدَيۡنِ فِيهَاۚ وَذَٰلِكَ جَزَٰٓؤُاْ
ٱلظَّٰلِمِينَ ١٧ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ ٱتَّقُواْ ٱللَّهَ وَلۡتَنظُرۡ
نَفۡسٞ مَّا قَدَّمَتۡ لِغَدٖۖ وَٱتَّقُواْ ٱللَّهَۚ إِنَّ ٱللَّهَ خَبِيرُۢ بِمَا تَعۡمَلُونَ
١٨ وَلَا تَكُونُواْ كَٱلَّذِينَ نَسُواْ ٱللَّهَ فَأَنسَىٰهُمۡ أَنفُسَهُمۡۚ أُوْلَٰٓئِكَ
هُمُ ٱلۡفَٰسِقُونَ ١٩ لَا يَسۡتَوِيٓ أَصۡحَٰبُ ٱلنَّارِ وَأَصۡحَٰبُ
ٱلۡجَنَّةِۚ أَصۡحَٰبُ ٱلۡجَنَّةِ هُمُ ٱلۡفَآئِزُونَ ٢٠ لَوۡ أَنزَلۡنَا هَٰذَا
ٱلۡقُرۡءَانَ عَلَىٰ جَبَلٖ لَّرَأَيۡتَهُۥ خَٰشِعٗا مُّتَصَدِّعٗا مِّنۡ خَشۡيَةِ
ٱللَّهِۚ وَتِلۡكَ ٱلۡأَمۡثَٰلُ نَضۡرِبُهَا لِلنَّاسِ لَعَلَّهُمۡ يَتَفَكَّرُونَ
٢١ هُوَ ٱللَّهُ ٱلَّذِي لَآ إِلَٰهَ إِلَّا هُوَۖ عَٰلِمُ ٱلۡغَيۡبِ وَٱلشَّهَٰدَةِۖ
هُوَ ٱلرَّحۡمَٰنُ ٱلرَّحِيمُ ٢٢ هُوَ ٱللَّهُ ٱلَّذِي لَآ إِلَٰهَ إِلَّا هُوَ
ٱلۡمَلِكُ ٱلۡقُدُّوسُ ٱلسَّلَٰمُ ٱلۡمُؤۡمِنُ ٱلۡمُهَيۡمِنُ ٱلۡعَزِيزُ
ٱلۡجَبَّارُ ٱلۡمُتَكَبِّرُۚ سُبۡحَٰنَ ٱللَّهِ عَمَّا يُشۡرِكُونَ
٢٣ هُوَ ٱللَّهُ ٱلۡخَٰلِقُ ٱلۡبَارِئُ ٱلۡمُصَوِّرُۖ لَهُ ٱلۡأَسۡمَآءُ ٱلۡحُسۡنَىٰۚ
يُسَبِّحُ لَهُۥ مَا فِي ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِۖ وَهُوَ ٱلۡعَزِيزُ ٱلۡحَكِيمُ ٢٤

ترتيبها ٦٠ — سُورَةُ ٱلۡمُمۡتَحَنَةِ — آياتها ١٣

In this verse, there is an encouragement to reflect upon the Qur'ān, understand its meanings and act upon it.

22 He is Allāh, other than whom there is no deity worthy of worship, Knower of the unseen and the witnessed. He is the Entirely Merciful, the Especially Merciful.

He is Allāh, far from all imperfections, the Most High, Who is worshipped by right, the one Who there is no deity worthy of worship except Him; the one Who Knows what is secret and what is public; the seen and the unseen; He is the Most Merciful, Whose mercy encompasses everything; the one Who is Merciful to those who believe in Him.

23 He is Allāh, other than whom there is no deity worthy of worship, the Sovereign, the Pure, the Perfection, the Confirmer of Truthfulness, the Overseer, the Exalted in Might, the Compeller, the Superior. Exalted is Allāh above whatever they associate with Him.

He is Allāh Who is worshipped by right, the One Who there is no deity worthy of worship except Him, the Owner of

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لَا تَتَّخِذُواْ عَدُوِّي وَعَدُوَّكُمۡ أَوۡلِيَآءَ تُلۡقُونَ
إِلَيۡهِم بِٱلۡمَوَدَّةِ وَقَدۡ كَفَرُواْ بِمَا جَآءَكُم مِّنَ ٱلۡحَقِّ يُخۡرِجُونَ ٱلرَّسُولَ
وَإِيَّاكُمۡ أَن تُؤۡمِنُواْ بِٱللَّهِ رَبِّكُمۡ إِن كُنتُمۡ خَرَجۡتُمۡ جِهَٰدٗا فِي سَبِيلِي
وَٱبۡتِغَآءَ مَرۡضَاتِيۚ تُسِرُّونَ إِلَيۡهِم بِٱلۡمَوَدَّةِ وَأَنَا۠ أَعۡلَمُ بِمَآ أَخۡفَيۡتُمۡ
وَمَآ أَعۡلَنتُمۡۚ وَمَن يَفۡعَلۡهُ مِنكُمۡ فَقَدۡ ضَلَّ سَوَآءَ ٱلسَّبِيلِ ١ إِن
يَثۡقَفُوكُمۡ يَكُونُواْ لَكُمۡ أَعۡدَآءٗ وَيَبۡسُطُوٓاْ إِلَيۡكُمۡ أَيۡدِيَهُمۡ وَأَلۡسِنَتَهُم
بِٱلسُّوٓءِ وَوَدُّواْ لَوۡ تَكۡفُرُونَ ٢ لَن تَنفَعَكُمۡ أَرۡحَامُكُمۡ وَلَآ أَوۡلَٰدُكُمۡۚ
يَوۡمَ ٱلۡقِيَٰمَةِ يَفۡصِلُ بَيۡنَكُمۡۚ وَٱللَّهُ بِمَا تَعۡمَلُونَ بَصِيرٞ ٣ قَدۡ
كَانَتۡ لَكُمۡ أُسۡوَةٌ حَسَنَةٞ فِيٓ إِبۡرَٰهِيمَ وَٱلَّذِينَ مَعَهُۥٓ إِذۡ قَالُواْ لِقَوۡمِهِمۡ
إِنَّا بُرَءَٰٓؤُاْ مِنكُمۡ وَمِمَّا تَعۡبُدُونَ مِن دُونِ ٱللَّهِ كَفَرۡنَا بِكُمۡ وَبَدَا بَيۡنَنَا
وَبَيۡنَكُمُ ٱلۡعَدَٰوَةُ وَٱلۡبَغۡضَآءُ أَبَدًا حَتَّىٰ تُؤۡمِنُواْ بِٱللَّهِ وَحۡدَهُۥٓ إِلَّا
قَوۡلَ إِبۡرَٰهِيمَ لِأَبِيهِ لَأَسۡتَغۡفِرَنَّ لَكَ وَمَآ أَمۡلِكُ لَكَ مِنَ ٱللَّهِ مِن شَيۡءٖۖ
رَّبَّنَا عَلَيۡكَ تَوَكَّلۡنَا وَإِلَيۡكَ أَنَبۡنَا وَإِلَيۡكَ ٱلۡمَصِيرُ ٤ رَبَّنَا لَا تَجۡعَلۡنَا
فِتۡنَةٗ لِّلَّذِينَ كَفَرُواْ وَٱغۡفِرۡ لَنَا رَبَّنَآۖ إِنَّكَ أَنتَ ٱلۡعَزِيزُ ٱلۡحَكِيمُ ٥

everything, Who controls it without being prevented or rejected, the one Who is Free from all Imperfections; Free from all Defects; the One Who Confirms the Truthfulness of His messengers and prophets, by sending them with clear signs; the One Who Watches over His creation concerning their actions, the Almighty, Who cannot be overcome by anyone; the Compeller Who subdued all of His servants and Who all of the creation has submitted to; the Supreme to Whom belongs the greatness and magnificence. Allāh is free from all of what they have associate with Him in His worship.

(24) He is Allāh, the Creator, the Inventor, the Fashioner; to Him belong the best names. Whatever is in the heavens and earth is exalting Him. And He is the Exalted in Might, the Wise.

He, Allāh, far from all imperfections, the Most High, is the Creator Who decrees for the creatures, the Inventor, the Originator Who brought them into existence according to His wisdom, the Fashioner of His creation however He wills. To Him, free from all imperfections, belong the best names and the loftiest attributes. Everything in the heavens and on earth declares Him to be free from all imperfections. He is the Exalted in Might, Who is severe in punishing His enemies, the Wise in managing the affairs of His creation.

(60)Sūrat al-Mumtaḥinah

That [Sūrah] Which Examines[1]

Bismillāhir-Raḥmānir-Raḥeem

(1) O you who have believed, do not take My enemies and your enemies as allies, extending to them affection while they have disbelieved in what came to you of the truth, having driven out the Prophet and yourselves [only] because you believe in Allāh, your Lord. If you have come out for jihād [i.e., fighting or striving] in My cause and seeking means to My approval, [take them not as friends]. You confide to them affection [i.e., instruction], but I am most knowing of what you have concealed and what you have declared. And whoever does it among you has certainly strayed from the soundness of the way.

O you who believed in Allāh and His Messenger and acted according to His laws, do not take My enemies and your enemies as faithful and beloved ones, showing affection towards them and telling them the news of the Messenger (Ṣal-lal-laahu alaihi wa sal-lam) and the secrets of the Muslims while they have disbelieved in what came to you of the truth, from believing in Allāh and His Messenger and what was sent down to him of the Qur'ān. They have driven out the Messenger and you - O believers - from "*Makkah*" because you believe in Allāh, your Lord, and worship Him alone. If you have - O believers - migrated to fight for my cause and to gain my pleasure, then do not take your enemies and my enemies as allies showing them affection in secret, while I am most knowing of what you have concealed and what you have revealed. And whoever of you does that, then he has mistaken the correct and true path and has gone away from the straight path.

(2) If they gain dominance over you, they would be [i.e., behave] to you as enemies

[1] Al-Mumtaḥinah: That (Sūrah) Which Examines. Also called "al-Mumtaḥanah," meaning "The Woman Examined."

and extend against you their hands and their tongues with evil, and they wish you would disbelieve.

If these people, who you secretly show affection to, gain dominance over you, they would wage war on you and extend against you their hands with killing and capturing, and their tongues with cursing and name-calling. And they wish - no matter what happens - that you would disbelieve like them.

3 **Never will your relatives or your children benefit you; the Day of Resurrection He will judge between you. And Allāh, of what you do, is Seeing.**

Neither your relatives nor your children will benefit you with anything when you assist the disbelievers for their sake. Allāh will separate you on the Day of Resurrection and then the people of obedience will enter Paradise and the people of disobedience will enter the Fire. And Allāh is Seer of what you do, and none of your sayings or actions are hidden from Him.

4 **There has already been for you an excellent pattern in Abraham and those with him, when they said to their people, "Indeed, we are disassociated from you and from whatever you worship other than Allāh. We have denied you, and there has appeared between us and you animosity and hatred forever until you believe in Allāh alone" - except for the saying of Abraham to his father, "I will surely ask forgiveness for you, but I have not [power to do] for you anything against Allāh. Our Lord, upon You we have relied, and to You we have returned, and to You is the destination.**

There has been for you - O believers - a good example in Abraham, peace be upon him, and those believers who were with him when they said to their people who disbelieved in Allāh, "We are free from you and what you believe in besides Allāh, from the deities and rivals; and we have rejected you and refused the disbelief you are in. There has appeared between us and you animosity and hatred forever as long as you are on your disbelief until you believe in Allāh alone." But Abraham's asking [Allāh] for forgiveness of his father is not a matter in which He is an example in; for indeed that was before it became clear to him that his father was an enemy of Allāh. But when that became clear to him, he disassociated himself from him. "O Lord, our dependence is on You, to You we return with repentance and to You we will return on the Day of Resurrection."

5 **Our Lord, make us not a trial for the disbelievers and forgive us, our Lord. Indeed, it is You who is the Exalted in Might, the Wise."**

"O Lord, do not make us a trial for the disbelievers by punishing us or giving them power over us which could cause us to leave our religion, or by them overcoming us and that being a trial for them. Then they would say, "Had these people been following the truth, this torment would not have stuck them." Then they would increase in their disbelief. "And cover our sins by pardoning us for (committing) them O Lord". Verily you are the Almighty Who cannot be overpowered, the Wise in your sayings and actions."

6 **There has certainly been for you in them an excellent pattern for anyone whose hope is in Allāh and the Last Day. And whoever turns away - then indeed, Allāh is the Free of need, the Praiseworthy.**

Verily there was for you - O believers - in Abraham, peace be upon him, and those who were with Him a good example for those who hope for good from Allāh in this life and the Hereafter. And whoever turns away from what Allāh called him to, i.e., the following of His prophets, and takes as allies the enemies of Allāh, then indeed Allāh is Free of need of His servants. He is Praiseworthy in His essence and attributes, and He is to be praised under all circumstances.

7 **Perhaps Allāh will put, between you and those to whom you have been enemies among them, affection. And Allāh is competent, and Allāh is Forgiving and Merciful.**

Perhaps Allāh will put between you - O believers - and those who you held as enemies among your polytheist relatives, affection after the hatred, and friendship after the enmity, by their hearts being inclined towards Islām. Allāh is Ever-Capable of all things. He is Forgiving of His servants and Merciful to them.

8 **Allāh does not forbid you from those who do not fight you because of religion and do not expel you from your homes - from being righteous toward them and acting justly toward them. Indeed, Allāh loves those who act justly.**

Allāh does not forbid you - O believers - to be generous by doing good to those who did not fight against you, among the disbelievers, due to your religion and did not expel you

لَقَدْ كَانَ لَكُمْ فِيهِمْ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ الْآخِرَ
وَمَن يَتَوَلَّ فَإِنَّ اللَّهَ هُوَ الْغَنِيُّ الْحَمِيدُ ﴿٦﴾ عَسَى اللَّهُ أَن يَجْعَلَ
بَيْنَكُمْ وَبَيْنَ الَّذِينَ عَادَيْتُم مِّنْهُم مَّوَدَّةً وَاللَّهُ قَدِيرٌ وَاللَّهُ غَفُورٌ رَّحِيمٌ
﴿٧﴾ لَّا يَنْهَاكُمُ اللَّهُ عَنِ الَّذِينَ لَمْ يُقَاتِلُوكُمْ فِي الدِّينِ وَلَمْ يُخْرِجُوكُم
مِّن دِيَارِكُمْ أَن تَبَرُّوهُمْ وَتُقْسِطُوا إِلَيْهِمْ إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ
﴿٨﴾ إِنَّمَا يَنْهَاكُمُ اللَّهُ عَنِ الَّذِينَ قَاتَلُوكُمْ فِي الدِّينِ وَأَخْرَجُوكُم
مِّن دِيَارِكُمْ وَظَاهَرُوا عَلَىٰ إِخْرَاجِكُمْ أَن تَوَلَّوْهُمْ وَمَن يَتَوَلَّهُمْ فَأُولَٰئِكَ
هُمُ الظَّالِمُونَ ﴿٩﴾ يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا جَاءَكُمُ الْمُؤْمِنَاتُ
مُهَاجِرَاتٍ فَامْتَحِنُوهُنَّ اللَّهُ أَعْلَمُ بِإِيمَانِهِنَّ فَإِنْ عَلِمْتُمُوهُنَّ مُؤْمِنَاتٍ
فَلَا تَرْجِعُوهُنَّ إِلَى الْكُفَّارِ لَا هُنَّ حِلٌّ لَّهُمْ وَلَا هُمْ يَحِلُّونَ لَهُنَّ وَآتُوهُم
مَّا أَنفَقُوا وَلَا جُنَاحَ عَلَيْكُمْ أَن تَنكِحُوهُنَّ إِذَا آتَيْتُمُوهُنَّ أُجُورَهُنَّ
وَلَا تُمْسِكُوا بِعِصَمِ الْكَوَافِرِ وَاسْأَلُوا مَا أَنفَقْتُمْ وَلْيَسْأَلُوا مَا أَنفَقُوا
ذَٰلِكُمْ حُكْمُ اللَّهِ يَحْكُمُ بَيْنَكُمْ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿١٠﴾ وَإِن فَاتَكُمْ
شَيْءٌ مِّنْ أَزْوَاجِكُمْ إِلَى الْكُفَّارِ فَعَاقَبْتُمْ فَآتُوا الَّذِينَ ذَهَبَتْ
أَزْوَاجُهُم مِّثْلَ مَا أَنفَقُوا وَاتَّقُوا اللَّهَ الَّذِي أَنتُم بِهِ مُؤْمِنُونَ ﴿١١﴾

from your homes; nor does He forbid you to act justly toward them, by being kind and treating them good. Verily Allāh loves those who are just in their sayings and actions.

(9) **Allāh only forbids you from those who fight you because of religion and expel you from your homes and aid in your expulsion - [forbids] that you make allies of them. And whoever makes allies of them, then it is those who are the wrongdoers.**

Indeed Allāh forbids you to support with help and show affection to those who fought against you because of your religion, drove you out of your homes and helped the disbelievers to do so. And whoever takes them as supporters over the believers and as beloved ones, then they are the wrongdoers to themselves, the ones who transgressed the limits of Allāh.

(10) **O you who have believed, when the believing women come to you as emigrants, examine [i.e., test] them. Allāh is most knowing as to their faith. And if you know them to be believers, then do not return them to the disbelievers; they are not lawful [wives] for them, nor are they lawful [husbands] for them. But give them [i.e., the disbelievers] what they have spent. And there is no blame upon you if you marry them when you have given them their due compensation [i.e., mahr]. And hold not to marriage bonds with disbelieving women, but ask for what you have spent and let them [i.e., the disbelievers] ask for what they have spent. That is the judgement of Allāh; He judges between you. And Allāh is Knowing and Wise.**

O you who believed in Allāh and His Messenger and acted according to His laws, when the believing women come to you as emigrants from the land of disbelief to the land of Islām, then examine them to know how true their faith is. Allāh knows best as to how true their faith is. If you know them to be believers based on the signs and proofs that you see, then, do not return them to their disbelieving husbands. It is not permissible for believing women to marry disbelievers and it is not permissible for the disbelievers to marry the believing women. And give the [previous] husbands of those women who embraced Islām the equivalent of what they had spent on them as a dowry. There is no sin on you to marry them if you give them their dowry. Hold not your disbelieving women as wives. And ask the polytheist for what you have spent on your [previous] women who left Islām and caught up with them, and let them ask for what they have given as a dowry to their [previous] women who embraced Islām and caught up with you.[1] These rulings that were mentioned in this verse are the rulings of Allāh who rules between you so do not disobey Him. Allāh is Knowing, nothing is hidden from Him and He is Wise in His sayings and actions.

(11) **And if you have lost any of your wives to the disbelievers and you subsequently obtain [something], then give those whose wives have gone the equivalent of what they had spent. And fear Allāh, in whom you are believers.**

And if some of your [previous] wives follow the disbelievers as apostates, and the disbelievers do not give you the dowry that you gave them, and then you have the upper hand over the disbelievers or others, and become

[1] This and the following verses were revealed subsequent to the Treaty of al-ḥudaybiyyah.

victorious over them, then give those Muslims whose wives left them from the war booty - or from somewhere else - that which is equivalent to what they had given their wives before as dowry. Fear Allāh in whom you believe.

(12) O Prophet, when the believing women come to you pledging to you that they will not associate anything with Allāh, nor will they steal, nor will they commit unlawful sexual intercourse, nor will they kill their children, nor will they bring forth a slander they have invented between their arms and legs, nor will they disobey you in what is right - then accept their pledge and ask forgiveness for them of Allāh. Indeed, Allāh is Forgiving and Merciful.

O Prophet, when the believing women in Allāh and His Messenger come to you pledging to you that they will not associate anything with Allāh in His worship, nor will they steal anything, nor will they commit illegal sexual intercourse, nor will they kill their children after giving birth to them or before that, nor will they attribute to their husbands children who are not from them, nor will they disobey you in what you command them to do from what is good, then accept their pledge and ask for Allāh's forgiveness for them. Indeed Allāh is Forgiving of the sins of His repenting servants and Merciful to them.

(13) O you who have believed, do not make allies of a people with whom Allāh has become angry. They have despaired of [reward in] the Hereafter just as the disbelievers have despaired of [meeting] the companions [i.e., inhabitants] of the graves.

O you who believed in Allāh and His Messenger, do not take those whom Allāh has become angry with because of their disbelief as allies and close friends. They have despaired of the reward of Allāh in the Hereafter just as the disbelievers in their graves have despaired of the mercy of Allāh when they saw the reality of the matter and knew for sure that they will have no portion of it; or just as the disbelievers have despaired of the resurrection of their dead, the people of the grave, because of their belief that there is no resurrection.

(61)Sūrat aṣ-Ṣaff

The Row

Bismillāhir-Raḥmānir-Raḥeem

(1) Whatever is in the heavens and whatever is on the earth exalts Allāh, and

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ إِذَا نُودِىَ لِلصَّلَوٰةِ مِن يَوْمِ ٱلْجُمُعَةِ
فَٱسْعَوْاْ إِلَىٰ ذِكْرِ ٱللَّهِ وَذَرُواْ ٱلْبَيْعَ ذَٰلِكُمْ خَيْرٌ لَّكُمْ إِن كُنتُمْ
تَعْلَمُونَ ٩ فَإِذَا قُضِيَتِ ٱلصَّلَوٰةُ فَٱنتَشِرُواْ فِى ٱلْأَرْضِ
وَٱبْتَغُواْ مِن فَضْلِ ٱللَّهِ وَٱذْكُرُواْ ٱللَّهَ كَثِيرًا لَّعَلَّكُمْ تُفْلِحُونَ
١٠ وَإِذَا رَأَوْاْ تِجَٰرَةً أَوْ لَهْوًا ٱنفَضُّوٓاْ إِلَيْهَا وَتَرَكُوكَ قَآئِمًا قُلْ
مَا عِندَ ٱللَّهِ خَيْرٌ مِّنَ ٱللَّهْوِ وَمِنَ ٱلتِّجَٰرَةِ وَٱللَّهُ خَيْرُ ٱلرَّٰزِقِينَ ١١

ترتيبها ٦٣ — سُورَةُ المُنَافِقُونَ — آياتها ١١

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

إِذَا جَآءَكَ ٱلْمُنَٰفِقُونَ قَالُواْ نَشْهَدُ إِنَّكَ لَرَسُولُ ٱللَّهِ وَٱللَّهُ يَعْلَمُ
إِنَّكَ لَرَسُولُهُۥ وَٱللَّهُ يَشْهَدُ إِنَّ ٱلْمُنَٰفِقِينَ لَكَٰذِبُونَ ١
ٱتَّخَذُوٓاْ أَيْمَٰنَهُمْ جُنَّةً فَصَدُّواْ عَن سَبِيلِ ٱللَّهِ إِنَّهُمْ سَآءَ مَا كَانُواْ
يَعْمَلُونَ ٢ ذَٰلِكَ بِأَنَّهُمْ ءَامَنُواْ ثُمَّ كَفَرُواْ فَطُبِعَ عَلَىٰ قُلُوبِهِمْ
فَهُمْ لَا يَفْقَهُونَ ٣ ۞ وَإِذَا رَأَيْتَهُمْ تُعْجِبُكَ أَجْسَامُهُمْ
وَإِن يَقُولُواْ تَسْمَعْ لِقَوْلِهِمْ كَأَنَّهُمْ خُشُبٌ مُّسَنَّدَةٌ يَحْسَبُونَ كُلَّ
صَيْحَةٍ عَلَيْهِمْ هُمُ ٱلْعَدُوُّ فَٱحْذَرْهُمْ قَٰتَلَهُمُ ٱللَّهُ أَنَّىٰ يُؤْفَكُونَ ٤

He is the Exalted in Might, the Wise.

Whatever is in the heavens and whatever is on earth declares Allāh to be free from all that which does not suit Him and He is the Exalted in Might, Who cannot be overpowered; the Wise in His sayings and actions.

(2) O you who have believed, why do you say what you do not do?

O you who believed in Allāh and His Messenger and acted according to His laws, why do you give a promise or make a statement and do not fulfill it?!

This is a condemnation of those whose sayings contradict their actions.

(3) Greatly hateful in the sight of Allāh is that you say what you do not do.

Most hated is it with Allāh, that you say with your tongues that which you do not do.

(4) Indeed, Allāh loves those who fight in His cause in a row as though they are a [single] structure joined firmly.

Verily, Allāh loves those who fight in His cause in a row as if they were a solid strong structure, which the enemy cannot infiltrate.

وَإِذۡ قَالَ عِيسَى ٱبۡنُ مَرۡيَمَ يَٰبَنِيٓ إِسۡرَٰٓءِيلَ إِنِّي رَسُولُ ٱللَّهِ إِلَيۡكُم مُّصَدِّقٗا
لِّمَا بَيۡنَ يَدَيَّ مِنَ ٱلتَّوۡرَىٰةِ وَمُبَشِّرَۢا بِرَسُولٖ يَأۡتِي مِنۢ بَعۡدِي ٱسۡمُهُۥٓ أَحۡمَدُۖ فَلَمَّا
جَآءَهُم بِٱلۡبَيِّنَٰتِ قَالُواْ هَٰذَا سِحۡرٞ مُّبِينٞ ٦ وَمَنۡ أَظۡلَمُ مِمَّنِ ٱفۡتَرَىٰ
عَلَى ٱللَّهِ ٱلۡكَذِبَ وَهُوَ يُدۡعَىٰٓ إِلَى ٱلۡإِسۡلَٰمِۚ وَٱللَّهُ لَا يَهۡدِي ٱلۡقَوۡمَ ٱلظَّٰلِمِينَ
٧ يُرِيدُونَ لِيُطۡفِـُٔواْ نُورَ ٱللَّهِ بِأَفۡوَٰهِهِمۡ وَٱللَّهُ مُتِمُّ نُورِهِۦ وَلَوۡ كَرِهَ
ٱلۡكَٰفِرُونَ ٨ هُوَ ٱلَّذِيٓ أَرۡسَلَ رَسُولَهُۥ بِٱلۡهُدَىٰ وَدِينِ ٱلۡحَقِّ لِيُظۡهِرَهُۥ
عَلَى ٱلدِّينِ كُلِّهِۦ وَلَوۡ كَرِهَ ٱلۡمُشۡرِكُونَ ٩ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ هَلۡ أَدُلُّكُمۡ
عَلَىٰ تِجَٰرَةٖ تُنجِيكُم مِّنۡ عَذَابٍ أَلِيمٖ ١٠ تُؤۡمِنُونَ بِٱللَّهِ وَرَسُولِهِۦ وَتُجَٰهِدُونَ
فِي سَبِيلِ ٱللَّهِ بِأَمۡوَٰلِكُمۡ وَأَنفُسِكُمۡۚ ذَٰلِكُمۡ خَيۡرٞ لَّكُمۡ إِن كُنتُمۡ تَعۡلَمُونَ ١١
يَغۡفِرۡ لَكُمۡ ذُنُوبَكُمۡ وَيُدۡخِلۡكُمۡ جَنَّٰتٖ تَجۡرِي مِن تَحۡتِهَا ٱلۡأَنۡهَٰرُ وَمَسَٰكِنَ
طَيِّبَةٗ فِي جَنَّٰتِ عَدۡنٖۚ ذَٰلِكَ ٱلۡفَوۡزُ ٱلۡعَظِيمُ ١٢ وَأُخۡرَىٰ تُحِبُّونَهَاۖ نَصۡرٞ
مِّنَ ٱللَّهِ وَفَتۡحٞ قَرِيبٞۗ وَبَشِّرِ ٱلۡمُؤۡمِنِينَ ١٣ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ كُونُوٓاْ
أَنصَارَ ٱللَّهِ كَمَا قَالَ عِيسَى ٱبۡنُ مَرۡيَمَ لِلۡحَوَارِيِّـۧنَ مَنۡ أَنصَارِيٓ إِلَى ٱللَّهِۖ
قَالَ ٱلۡحَوَارِيُّونَ نَحۡنُ أَنصَارُ ٱللَّهِۖ فَـَٔامَنَت طَّآئِفَةٞ مِّنۢ بَنِيٓ إِسۡرَٰٓءِيلَ
وَكَفَرَت طَّآئِفَةٞۖ فَأَيَّدۡنَا ٱلَّذِينَ ءَامَنُواْ عَلَىٰ عَدُوِّهِمۡ فَأَصۡبَحُواْ ظَٰهِرِينَ ١٤

In this verse, there is a clarification of the virtue of Jihad and those who fight [for the cause of Allāh]. This is due to the love of Allāh, free from all imperfections, for His believing servants when they are in rows, facing the enemies of Allāh fighting for His cause.

(5) And [mention, O Muḥammad], when Moses said to his people, "O my people, why do you harm me while you certainly know that I am the messenger of Allāh to you?" And when they deviated, Allāh caused their hearts to deviate. And Allāh does not guide the defiantly disobedient people.

And mention to your people - O Messenger - when the Prophet of Allāh Moses, peace be upon him, said to his people, "Why do you harm me with sayings and actions, while you know that I am the Messenger of Allāh to you?" So when they turned away from the truth while knowing it and insisted on doing so, Allāh turned their hearts from accepting guidance, as a punishment for them, for their deviation that they had chosen for themselves. Allāh does not guide the people who are disobedient and leave the true way.

(6) And [mention] when Jesus, the son of Mary, said, "O Children of Israel, indeed I am the messenger of Allāh to you confirming what came before me of the Torah and bringing good tidings of a messenger to come after me, whose name is Aḥmad." But when he came to them with clear evidences, they said, "This is obvious magic."

And mention - O Messenger to your people - when Jesus son of Mary said to his people, "Indeed I am the Messenger of Allāh to you, confirming what the Torah came with before me, and a witness of the truthfulness of a prophet who will come after me, whose name is "Ahmad", which is Muḥammad (Ṣal-lal-laahu alaihi wa sal-lam), and calling to believe in him. But when Muḥammad (Ṣal-lal-laahu alaihi wa sal-lam) came to them with clear proofs and signs they said, "What you brought to us is clear magic."

(7) And who is more unjust than one who invents about Allāh untruth while he is being invited to Islām. And Allāh does not guide the wrongdoing people.

No one is more wrong and [shows] more aggression than he who invents against Allāh a lie and makes associates with Him in His worship, while he is being invited to enter Islām and to worship Allāh alone sincerely. Allāh does not guide those who wronged themselves by committing disbelief and associating partners with Him, to that in which their success is.

(8) They want to extinguish the light of Allāh with their mouths, but Allāh will perfect His light, although the disbelievers dislike it.

These wrongdoing people want to make the truth - which Muḥammad (Ṣal-lal-laahu alaihi wa sal-lam) was sent with, which is the Qur'ān - false, through their false statements. Allāh will make the truth manifest, through perfecting His religion, even if the rejecters and the deniers hate it.

(9) It is He who sent His Messenger with guidance and the religion of truth to manifest it over all religion, although those who associate others with Allāh dislike it.

Allāh is the One Who sent His Messenger, Muḥammad (Ṣal-lal-laahu alaihi wa sal-lam), with the Qur'ān and the religion of Islām to make it high above all religions which oppose it, even if those who associate others with Allāh dislike that.

(10) O you who have believed, shall I guide you to a transaction that will save you from a painful punishment?

O you who believed in Allāh and His

Messenger and acted according to His laws, shall I guide you to a trade of great status, which will save you from a painful punishment?

(11) **[It is that] you believe in Allāh and His Messenger and strive in the cause of Allāh with your wealth and your lives. That is best for you, if you only knew.**

[It is that] you stick to your belief in Allāh and His Messenger, and you fight for the sake of Allāh to support His religion, with the wealth and lives that you possess. That is better for you than the trade of this world if you only knew the harm of things and their benefits; so act upon that.

(12) **He will forgive for you your sins and admit you to gardens beneath which rivers flow and pleasant dwellings in gardens of perpetual residence. That is the great attainment.**

(13) **And [you will obtain] another [favor] that you love - victory from Allāh and an imminent conquest; and give good tidings to the believers.**

If you - O believers - do what Allāh has commanded you to do, He will conceal your sins, admit you into gardens where rivers flow beneath their palaces and trees, and (admit you into) clean and pure dwellings in gardens of perpetual residence which will never end. That indeed is the success, after which there is no success. And another blessing for you - O believers - which you love, is a victory brought to you from Allāh and an imminent conquest at your hands. And give glad tiding to the believers, O Prophet, for victory and conquest in this world and Paradise in the Hereafter.

(14) **O you who have believed, be supporters of Allāh, as when Jesus, the son of Mary, said to the disciples, "Who are my supporters for Allāh?" The disciples said, "We are supporters of Allāh." And a faction of the Children of Israel believed and a faction disbelieved. So We supported those who believed against their enemy, and they became dominant.**

O you who believed in Allāh and His Messenger and acted according to His laws, be supporters of the religion of Allāh just as the chosen and sincere companions of Jesus were supporters of the religion of Allāh, when Jesus said to them, "Who of you will be an aid and support for me in that which brings one close to Allāh?" They said, "We will be the supporters of the religion of Allāh. Then one group of the Children of Israel was guided and another was misguided. We then helped those who believed in Allāh and His Messenger and gave them victory over those who opposed them from the Christian groups. They, then, became dominant over them through the sending of Muḥammad (*Ṣal-lal-laahu alaihi wa sal-lam*) [as a prophet].

(62) Sūrat al-Jumu'ah

Friday

Bismillāhir-Raḥmānir-Raḥeem

(1) **Whatever is in the heavens and whatever is on the earth is exalting Allāh, the Sovereign, the Pure, the Exalted in Might, the Wise.**

Whatever is in the heavens and whatever is on earth declares Allāh to be free from all that which does not suit Him; And He alone is the Owner of everything, the One Who controls it without any rival. He is free from every defect, the Exalted in Might, Who cannot be overpowered and the Wise, in His arrangement and creation.

(2) **It is He who has sent among the unlettered [Arabs] a Messenger from themselves reciting to them His verses and purifying them and teaching them the Book [i.e., the Qur'ān] and wisdom [i.e., the sunnah] - although they were before in clear error -**

(3) **And [to] others of them who have not yet joined them. And He is the Exalted in Might, the Wise.**

Allāh, free from all imperfections, is the One Who sent among the Arabs - who could not read, had no Scripture and had no remains of a (previous) message - a messenger from themselves to all people. He recites to them the Qur'ān, purifies them from corrupted beliefs and bad manners, and teaches them the Qur'ān and Sunnah (the way of the Prophet (*Ṣal-lal-laahu alaihi wa sal-lam*)). Indeed, they were before his sending in clear deviation from the truth. And He, free from all imperfections, also sent him (i.e., the Prophet (*Ṣal-lal-laahu alaihi wa sal-lam*)) to another people who have not come yet and will come from among the Arabs and others. Allāh, free from all imperfections, alone, is the Exalted in Might, who overcomes everything, the Wise, in His saying and actions.

(4) **That is the bounty of Allāh, which He gives to whom He wills, and Allāh is the possessor of great bounty.**

That sending of the Messenger (*Ṣal-lal-laahu alaihi wa sal-lam*) to

آياتها ١١ — سُورَةُ الجُمُعَةِ — ترتيبها ٦٢

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

يُسَبِّحُ لِلَّهِ مَا فِي ٱلسَّمَٰوَٰتِ وَمَا فِي ٱلْأَرْضِ ٱلْمَلِكِ ٱلْقُدُّوسِ ٱلْعَزِيزِ
ٱلْحَكِيمِ ١ هُوَ ٱلَّذِي بَعَثَ فِي ٱلْأُمِّيِّـۧنَ رَسُولًا مِّنْهُمْ يَتْلُواْ
عَلَيْهِمْ ءَايَٰتِهِۦ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ ٱلْكِتَٰبَ وَٱلْحِكْمَةَ وَإِن كَانُواْ
مِن قَبْلُ لَفِي ضَلَٰلٍ مُّبِينٍ ٢ وَءَاخَرِينَ مِنْهُمْ لَمَّا يَلْحَقُواْ بِهِمْ
وَهُوَ ٱلْعَزِيزُ ٱلْحَكِيمُ ٣ ذَٰلِكَ فَضْلُ ٱللَّهِ يُؤْتِيهِ مَن يَشَآءُ وَٱللَّهُ
ذُو ٱلْفَضْلِ ٱلْعَظِيمِ ٤ مَثَلُ ٱلَّذِينَ حُمِّلُواْ ٱلتَّوْرَىٰةَ ثُمَّ لَمْ
يَحْمِلُوهَا كَمَثَلِ ٱلْحِمَارِ يَحْمِلُ أَسْفَارًۢا بِئْسَ مَثَلُ ٱلْقَوْمِ
ٱلَّذِينَ كَذَّبُواْ بِـَٔايَٰتِ ٱللَّهِ وَٱللَّهُ لَا يَهْدِي ٱلْقَوْمَ ٱلظَّٰلِمِينَ ٥
قُلْ يَٰٓأَيُّهَا ٱلَّذِينَ هَادُوٓاْ إِن زَعَمْتُمْ أَنَّكُمْ أَوْلِيَآءُ لِلَّهِ مِن
دُونِ ٱلنَّاسِ فَتَمَنَّوُاْ ٱلْمَوْتَ إِن كُنتُمْ صَٰدِقِينَ ٦ وَلَا يَتَمَنَّوْنَهُۥٓ
أَبَدًۢا بِمَا قَدَّمَتْ أَيْدِيهِمْ وَٱللَّهُ عَلِيمُۢ بِٱلظَّٰلِمِينَ ٧ قُلْ إِنَّ
ٱلْمَوْتَ ٱلَّذِي تَفِرُّونَ مِنْهُ فَإِنَّهُۥ مُلَٰقِيكُمْ ثُمَّ تُرَدُّونَ
إِلَىٰ عَٰلِمِ ٱلْغَيْبِ وَٱلشَّهَٰدَةِ فَيُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ ٨

the Arab nation and others is a bounty from Allāh, Who gives it to whom He wills from His servants. He, alone, is the possessor of goodness and tremendous giving.

(5) **The example of those who were entrusted with the Torah and then did not take it on is like that of a donkey who carries volumes [of books]. Wretched is the example of the people who deny the signs of Allāh. And Allāh does not guide the wrongdoing people.**

The resemblance of the Jews, who were obliged to practice the Torah but then did not practice it, is like a donkey which carries books, but does not know what is in them. How ugly is the example of a people who denied the signs (and proofs) of Allāh and did not benefit from them! Allāh does not guide the wrongdoing people who transgress His limits and leave His obedience.

(6) **Say, "O you who are Jews, if you claim that you are allies of Allāh, excluding the [other] people, then wish for death, if you should be truthful."**

Say - O Messenger - to those who grasp firmly to the distorted Jewish religion, "If you claim, falsely, that you are Allāh's loved ones excluding other people, then wish for death, if you are truthful in your claim that Allāh loves you."

(7) **But they will not wish for it, ever, because of what their hands have put forth. And Allāh is Knowing of the wrongdoers.**

But these Jews will never wish for death, because they prefer the life of this world over the Hereafter, and they fear Allāh's punishment of them, due to the disbelief and bad actions they put forth. Allāh is Knowing of the wrongdoers, and none of their wrongdoing is hidden from Him.

(8) **Say, "Indeed, the death from which you flee - indeed, it will meet you. Then you will be returned to the Knower of the unseen and the witnessed, and He will inform you about what you used to do."**

Say, "Indeed the death from which you flee, there is no escape from it. Verily, it will come to you when your time comes. Then you will return to Allāh, Who knows the unseen and what is present, on the Day of Resurrection; And He will inform you of your deeds and reward you for them."

(9) **O you who have believed, when [the adhān] is called for the prayer on the day of Jumu'ah [Friday], then proceed to the remembrance of Allāh and leave trade. That is better for you, if you only knew.**

O you who believed in Allāh and His Messenger and acted according to His laws, when the caller to prayer calls to *Jumu'ah* (Friday) prayer, then go listen to the speech, perform the prayer, leave selling, buying and everything that busies you from doing so. That which you have been ordered to do is better for you because therein your sins will be forgiven and Allāh will reward you. So if you [truly] know what is good for you then do that. In this verse, there is proof of the obligation of attending *Jumu'ah* [prayer] and listening to the sermon (khutbah).

(10) **And when the prayer has been concluded, disperse within the land and seek from the bounty of Allāh, and remember Allāh often that you may succeed.**

And when you finish listening to the sermon (khutbah) and perform the prayer, then disperse within the land and seek from the provisions of Allāh, by pursuing them; and remember Allāh much in all of your circumstances so that you may win both the

يَٰٓأَيُّهَا ٱلنَّبِيُّ إِذَا جَآءَكَ ٱلْمُؤْمِنَٰتُ يُبَايِعْنَكَ عَلَىٰٓ أَن لَّا يُشْرِكْنَ
بِٱللَّهِ شَيْـًٔا وَلَا يَسْرِقْنَ وَلَا يَزْنِينَ وَلَا يَقْتُلْنَ أَوْلَٰدَهُنَّ وَلَا يَأْتِينَ
بِبُهْتَٰنٍ يَفْتَرِينَهُۥ بَيْنَ أَيْدِيهِنَّ وَأَرْجُلِهِنَّ وَلَا يَعْصِينَكَ
فِى مَعْرُوفٍ ۙ فَبَايِعْهُنَّ وَٱسْتَغْفِرْ لَهُنَّ ٱللَّهَ ۖ إِنَّ ٱللَّهَ غَفُورٌ رَّحِيمٌ
١٢ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تَتَوَلَّوْا۟ قَوْمًا غَضِبَ ٱللَّهُ عَلَيْهِمْ
قَدْ يَئِسُوا۟ مِنَ ٱلْءَاخِرَةِ كَمَا يَئِسَ ٱلْكُفَّارُ مِنْ أَصْحَٰبِ ٱلْقُبُورِ ١٣

سُورَةُ ٱلصَّفِّ

ترتيبها ٦١ — آياتها ١٤

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

سَبَّحَ لِلَّهِ مَا فِى ٱلسَّمَٰوَٰتِ وَمَا فِى ٱلْأَرْضِ ۖ وَهُوَ ٱلْعَزِيزُ ٱلْحَكِيمُ
١ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لِمَ تَقُولُونَ مَا لَا تَفْعَلُونَ ٢
كَبُرَ مَقْتًا عِندَ ٱللَّهِ أَن تَقُولُوا۟ مَا لَا تَفْعَلُونَ ٣ إِنَّ
ٱللَّهَ يُحِبُّ ٱلَّذِينَ يُقَٰتِلُونَ فِى سَبِيلِهِۦ صَفًّا كَأَنَّهُم
بُنْيَٰنٌ مَّرْصُوصٌ ٤ وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِۦ يَٰقَوْمِ لِمَ
تُؤْذُونَنِى وَقَد تَّعْلَمُونَ أَنِّى رَسُولُ ٱللَّهِ إِلَيْكُمْ ۖ فَلَمَّا
زَاغُوٓا۟ أَزَاغَ ٱللَّهُ قُلُوبَهُمْ ۚ وَٱللَّهُ لَا يَهْدِى ٱلْقَوْمَ ٱلْفَٰسِقِينَ ٥

good of this world and the Hereafter.

(11) **But [on one occasion] when they saw a transaction or a diversion, [O Muḥammad], they rushed to it and left you standing. Say, "What is with Allāh is better than diversion and than a transaction, and Allāh is the best of providers."**

And when some of the Muslims saw some merchandise or something from the amusements of this world and its adornments, they turned to it and left you - O Prophet - standing on the platform speaking. Say to them - O Prophet -, "The reward and pleasure that is with Allāh, is better for you than amusements and trade. And Allāh, alone, is the best who provides and gives, so ask Him and seek help through obeying Him, to gain what He has from both the good of this world and the Hereafter."

(63) Sūrat al-Munāfiqūn

The Hypocrites

Bismillāhir-Raḥmānir-Raḥeem

(1) **When the hypocrites come to you, [O Muḥammad], they say, "We testify that you are the Messenger of Allāh." And Allāh knows that you are His Messenger, and Allāh testifies that the hypocrites are liars.**

When the hypocrites attend your sitting - O Messenger - they say with their tongues, "We testify that you are the Messenger of Allāh." And Allāh knows that you are the Messenger of Allāh; and Allāh testifies that the hypocrites are liars in what they have manifested of testifying for you and swearing on that, by their tongue, while concealing their disbelief in it.

(2) **They have taken their oaths as a cover, so they averted [people] from the way of Allāh. Indeed, it was evil that they were doing.** (3) **That is because they believed, and then they disbelieved; so their hearts were sealed over, and they do not understand.**

Indeed, the hypocrites have taken their oaths that they have made as a veil and protection from being held accountable and punished. They prevented themselves and the people from Allāh's straight path. Indeed, that which they were doing was evil. That is because they outwardly professed faith and then disbelieved inwardly, so Allāh set a seal on their hearts due to their disbelief. They do not understand what is good for them.

(4) **And when you see them, their forms please you, and if they speak, you listen to their speech. [They are] as if they were pieces of wood propped up - they think that every shout is against them. They are the enemy, so beware of them. May Allāh destroy them; how are they deluded?**

And when you look at these hypocrites, you will like their forms and appearances. And when they speak, you will listen to them due to their eloquence. They are like pieces of wood on a wall that have no life in them due to their hearts being empty of belief, and minds being empty of understanding and [empty of] beneficial knowledge. They think that every loud voice is against them and harmful to them. That is due to their knowledge of their reality, their extreme cowardliness and the fear which overwhelmed their hearts. They are the true enemies who have great enmity towards you and the believers, so beware of them. May Allāh humiliate them and deprive them of His mercy. How is it that they turn away from the truth to what they are in of hypocrisy and deviation?!

(5) **And when it is said to them, "Come, the Messenger of Allāh will ask forgiveness for you," they turn their heads aside and you see them evading while they are arrogant.**

وَإِذَا قِيلَ لَهُمْ تَعَالَوْا يَسْتَغْفِرْ لَكُمْ رَسُولُ ٱللَّهِ لَوَّوْا رُءُوسَهُمْ
وَرَأَيْتَهُمْ يَصُدُّونَ وَهُم مُّسْتَكْبِرُونَ ﴿٥﴾ سَوَآءٌ عَلَيْهِمْ
أَسْتَغْفَرْتَ لَهُمْ أَمْ لَمْ تَسْتَغْفِرْ لَهُمْ لَن يَغْفِرَ ٱللَّهُ لَهُمْ إِنَّ
ٱللَّهَ لَا يَهْدِى ٱلْقَوْمَ ٱلْفَٰسِقِينَ ﴿٦﴾ هُمُ ٱلَّذِينَ يَقُولُونَ
لَا تُنفِقُوا۟ عَلَىٰ مَنْ عِندَ رَسُولِ ٱللَّهِ حَتَّىٰ يَنفَضُّوا۟ وَلِلَّهِ
خَزَآئِنُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَلَٰكِنَّ ٱلْمُنَٰفِقِينَ لَا يَفْقَهُونَ
﴿٧﴾ يَقُولُونَ لَئِن رَّجَعْنَآ إِلَى ٱلْمَدِينَةِ لَيُخْرِجَنَّ ٱلْأَعَزُّ
مِنْهَا ٱلْأَذَلَّ وَلِلَّهِ ٱلْعِزَّةُ وَلِرَسُولِهِۦ وَلِلْمُؤْمِنِينَ وَلَٰكِنَّ
ٱلْمُنَٰفِقِينَ لَا يَعْلَمُونَ ﴿٨﴾ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تُلْهِكُمْ
أَمْوَٰلُكُمْ وَلَآ أَوْلَٰدُكُمْ عَن ذِكْرِ ٱللَّهِ وَمَن يَفْعَلْ
ذَٰلِكَ فَأُو۟لَٰٓئِكَ هُمُ ٱلْخَٰسِرُونَ ﴿٩﴾ وَأَنفِقُوا۟ مِن مَّا رَزَقْنَٰكُم
مِّن قَبْلِ أَن يَأْتِىَ أَحَدَكُمُ ٱلْمَوْتُ فَيَقُولَ رَبِّ لَوْلَآ أَخَّرْتَنِىٓ
إِلَىٰٓ أَجَلٍ قَرِيبٍ فَأَصَّدَّقَ وَأَكُن مِّنَ ٱلصَّٰلِحِينَ ﴿١٠﴾ وَلَن
يُؤَخِّرَ ٱللَّهُ نَفْسًا إِذَا جَآءَ أَجَلُهَا وَٱللَّهُ خَبِيرٌۢ بِمَا تَعْمَلُونَ ﴿١١﴾

ترتيبها ٦٤ — سُورَةُ التَّغَابُنِ — آياتها ١٨

And when it is said to these hypocrites, "Come back with repentance and apologize for what you have done of having evil and foolish speech, so that the Messenger of Allāh may ask for your forgiveness and ask Allāh to forgive and pardon you for your sins," they twist their heads and move them with mockery and arrogance. You see them - O Messenger - turning away from you. They are arrogant in submitting to that which was requested from them.

(6) It is all the same for them whether you ask forgiveness for them or do not ask forgiveness for them; never will Allāh forgive them. Indeed, Allāh does not guide the defiantly disobedient people.

It is all the same for these hypocrites whether you ask Allāh for their forgiveness - O Messenger - or you do not. Indeed, Allāh will never pardon them for their sins due to their determination to be disobedient and their being firmly fixed upon disbelief. Indeed, Allāh does not grant *Eamaan* (faith) to the people who disbelieve in Him and leave His disobedience.

(7) They are the ones who say, "Do not spend on those who are with the Messenger of Allāh until they disband." And to Allāh belong the depositories of the heavens and the earth, but the hypocrites do not understand.

These hypocrites are the ones who say to the people of "*Madinah*", "Do no spend on the companions of the Prophet of Allāh from the Emigrants until they leave him." And to Allāh alone belong the treasures of the heavens and earth and the provisions that are in them. He gives them to whom He wills and prevents them from whom He wills. Yet the hypocrites do not understand that all provision is from Allāh, due to their ignorance of Him, the Most High, free from all imperfections.

(8) They say, "If we return to al-Madīnah, the more honored [for power] will surely expel therefrom the more humble." And to Allāh belongs [all] honor, and to His Messenger, and to the believers, but the hypocrites do not know.

These hypocrites say, "If we return to "*Madinah*", our more honorable group will expel from it the more humble group of the believers." And to Allāh, the Most High, belongs all honor, to His Messenger (*Ṣal-lal-laahu alaihi wa sal-lam*) and to the believers, not to anyone else. But the hypocrites do not know this due to their great ignorance.

(9) O you who have believed, let not your wealth and your children divert you from the remembrance of Allāh. And whoever does that - then those are the losers.

O you who believed in Allāh and His Messenger and acted according to His laws, do not let your wealth and children divert you from worshipping Allāh and obeying Him. Whoever's wealth and children divert them from that, then they are the ones who have tremendously missed their portion of Allāh's generosity and mercy.

(10) And spend [in the way of Allāh] from what We have provided you before death approaches one of you and he says, "My Lord, if only You would delay me for a brief term so I would give charity and be of the righteous."

And hasten in spending - O believers in Allāh and His Messenger - some of what We have provided you with in the ways of good, before death approaches one of you and he sees its indications and signs, then he says regretfully, "O my Lord, if only you would give me a

respite and delay my death for a while, then I would give charity from my wealth and be from the righteous, the pious.

(11) But never will Allāh delay a soul when its time has come. And Allāh is Aware of what you do.

But Allāh will never delay a soul when its time has come and its life has ended. And Allāh, free from all imperfections, is Acquainted with what you do, whether good or evil, and he will reward you for that.

(64) Sūrat at-Taghābun

Deprivation[1]

Bismillāhir-Raḥmānir-Raḥeem

(1) Whatever is in the heavens and whatever is on the earth is exalting Allāh. To Him belongs dominion, and to Him belongs [all] praise, and He is over all things competent.

Whatever is in the heavens and whatever is on earth, declares Allāh to be free from all that which does not suit Him. To Him, free from all imperfections, belongs the absolute control of everything and to Him belongs the most perfect and beautiful praise. He is Able to do all things.

(2) It is He who created you, and among you is the disbeliever, and among you is the believer. And Allāh, of what you do, is Seeing.

Allāh is the One Who brought you into existence from nonexistence; but then some of you deny His divinity, and some of you believe in it and act upon His legislations. He, free from all imperfections, Sees your actions; none of them are hidden from Him, and He will recompense you for them.

(3) He created the heavens and earth in truth and formed you and perfected your forms; and to Him is the [final] destination.

Allāh created the heavens and earth with great wisdom, and created you in the best form. To Him you will return on the Day of Resurrection, and then He will recompense everyone for their deeds.

(4) He knows what is within the heavens and earth and knows what you conceal and what you declare. And Allāh is Knowing of that within the breasts.

He, the Most High, free from all imperfections, knows everything within the heavens and earth, and He knows what you hide - O people - among yourselves and what you manifest. And Allāh Knows what is within your breasts and what the inner-selves conceal.

(5) Has there not come to you the news of those who disbelieved before? So they tasted the bad consequence of their affair, and they will have a painful punishment.

Has there not come to you - O people who associate partners with Allāh - the news of those who disbelieved among the previous nations before you; when the bad consequences of their disbelief and bad actions afflicted them in this world? And they will have a painful punishment in the Hereafter.

(6) That is because their messengers used to come to them with clear evidences, but they said, "Shall human beings guide us?" and disbelieved and turned away. And Allāh dispensed [with them]; and Allāh is Free of need and Praiseworthy.

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ
يُسَبِّحُ لِلَّهِ مَا فِي ٱلسَّمَٰوَٰتِ وَمَا فِي ٱلۡأَرۡضِۖ لَهُ ٱلۡمُلۡكُ وَلَهُ ٱلۡحَمۡدُۖ
وَهُوَ عَلَىٰ كُلِّ شَيۡءٖ قَدِيرٌ ١ هُوَ ٱلَّذِي خَلَقَكُمۡ فَمِنكُمۡ كَافِرٞ
وَمِنكُم مُّؤۡمِنٞۚ وَٱللَّهُ بِمَا تَعۡمَلُونَ بَصِيرٌ ٢ خَلَقَ ٱلسَّمَٰوَٰتِ
وَٱلۡأَرۡضَ بِٱلۡحَقِّ وَصَوَّرَكُمۡ فَأَحۡسَنَ صُوَرَكُمۡۖ وَإِلَيۡهِ ٱلۡمَصِيرُ ٣
يَعۡلَمُ مَا فِي ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِ وَيَعۡلَمُ مَا تُسِرُّونَ وَمَا تُعۡلِنُونَۚ وَٱللَّهُ
عَلِيمُۢ بِذَاتِ ٱلصُّدُورِ ٤ أَلَمۡ يَأۡتِكُمۡ نَبَؤُاْ ٱلَّذِينَ كَفَرُواْ مِن قَبۡلُ
فَذَاقُواْ وَبَالَ أَمۡرِهِمۡ وَلَهُمۡ عَذَابٌ أَلِيمٞ ٥ ذَٰلِكَ بِأَنَّهُۥ كَانَت تَّأۡتِيهِمۡ
رُسُلُهُم بِٱلۡبَيِّنَٰتِ فَقَالُوٓاْ أَبَشَرٞ يَهۡدُونَنَا فَكَفَرُواْ وَتَوَلَّواْۚ وَّٱسۡتَغۡنَى
ٱللَّهُۚ وَٱللَّهُ غَنِيٌّ حَمِيدٞ ٦ زَعَمَ ٱلَّذِينَ كَفَرُوٓاْ أَن لَّن يُبۡعَثُواْۚ قُلۡ بَلَىٰ وَرَبِّي
لَتُبۡعَثُنَّ ثُمَّ لَتُنَبَّؤُنَّ بِمَا عَمِلۡتُمۡۚ وَذَٰلِكَ عَلَى ٱللَّهِ يَسِيرٞ ٧ فَـَٔامِنُواْ بِٱللَّهِ
وَرَسُولِهِۦ وَٱلنُّورِ ٱلَّذِيٓ أَنزَلۡنَاۚ وَٱللَّهُ بِمَا تَعۡمَلُونَ خَبِيرٞ ٨ يَوۡمَ
يَجۡمَعُكُمۡ لِيَوۡمِ ٱلۡجَمۡعِۖ ذَٰلِكَ يَوۡمُ ٱلتَّغَابُنِۗ وَمَن يُؤۡمِنۢ بِٱللَّهِ وَيَعۡمَلۡ
صَٰلِحٗا يُكَفِّرۡ عَنۡهُ سَيِّـَٔاتِهِۦ وَيُدۡخِلۡهُ جَنَّٰتٖ تَجۡرِي مِن تَحۡتِهَا
ٱلۡأَنۡهَٰرُ خَٰلِدِينَ فِيهَآ أَبَدٗاۚ ذَٰلِكَ ٱلۡفَوۡزُ ٱلۡعَظِيمُ ٩

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[1] Another name for the Day of Judgment. It suggests having been outdone by others in the acquisition of something valued. That Day, the disbelievers will suffer the loss of Paradise to the believers.

That which happened to them in this world, and what will happen to them in the Hereafter, is because the messengers of Allāh used to come to them with the clear signs and obvious miracles, but they would say with denial, “Shall human beings like us guide us?” So they disbelieved in Allāh, denied the message of His messengers, turned away from the truth and did not accept it. Allāh was not in need of their faith and worship; and Allāh is Free of need, to Him belongs complete absolute Independence. He is Praiseworthy in His sayings, actions and characteristics. He does not care about them, and their deviation does not harm Him at all.

(7) Those who disbelieve have claimed that they will never be resurrected. Say, "Yes, by my Lord, you will surely be resurrected; then you will surely be informed of what you did. And that, for Allāh, is easy."

The disbelievers in Allāh claimed falsely, that they would never be taken out of their graves after death. Say to them - O Messenger -, “Yes, by my Lord, you will be taken out of your graves alive, then you will be informed of what you did in this world. And that is easy and simple for Allāh.”

(8) So believe in Allāh and His Messenger and the light [i.e., the Qur’ān] which We have sent down. And Allāh is Aware of what you do.

Therefore, believe in Allāh and His Messenger - O you who associate partners with Allāh - and seek guidance from the Qur'ān, which was sent down upon His Messenger. Allāh is Acquainted with what you do; nothing is hidden from Him of your actions and sayings, and He will recompense you for that on the Day of Resurrection.

(9) The Day He will assemble you for the Day of Assembly - that is the Day of Deprivation. And whoever believes in Allāh and does righteousness - He will remove from him his misdeeds and admit him to gardens beneath which rivers flow, wherein they will abide forever. That is the great attainment.

Remember the Day of Gathering, when Allāh on that day gathers the former and later nations; that day in which the deprivation and differences between the creatures become clear. The disbelievers and the defiantly disobedient will suffer the loss [of Paradise] to the believers. The people of faith will enter Paradise by the mercy of Allāh, and the people of disbelief will enter the Fire by the justice of Allāh. Whoever believes in Allāh and obeys Him, He will efface his sins and admit him to gardens where rivers flow beneath their palaces and trees, wherein they will abide forever. That eternity in these gardens is the great success after which there is no success.

(10) But the ones who disbelieved and denied Our verses - those are the companions of the Fire, abiding eternally therein; and wretched is the destination.

But those who rejected that Allāh is the true deity, and denied the evidences of His Lordship and the proofs of His Divinity that He sent with His messengers, they are the people of the Fire wherein they will abide forever. How bad is that a place to return to, i.e. Hell!

(11) No disaster strikes except by permission of Allāh. And whoever believes in Allāh - He will guide his heart. And Allāh is Knowing of all things.

Whatever harm strikes someone is only by the permission of Allāh, His decree and measurement. And whoever believes in Allāh, then He will guide his heart to the full acceptance to His decree, to be satisfied with what He causes to happen and He will also guide him to the best of sayings, actions and circumstances. [That is] because the source of guidance is the heart, and the limbs follow it. Allāh Knows everything and none of that is hidden from Him.

(12) And obey Allāh and obey the Messenger; but if you turn away - then upon Our Messenger is only [the duty of] clear notification.

Obey Allāh - O people - and submit to Him in what He commanded and what He prohibited; and obey His Messenger (Ṣal-lal-laahu alaihi wa sal-lam) in what he conveyed to you from His Lord. But then, if you turn away from obeying Allāh and His Messenger, there is no harm on our Messenger concerning your aversion. Indeed, it is [only] upon him to convey what he was sent with in a clear manner.

(13) Allāh - there is no deity worthy of worship except Him. And upon Allāh let the believers rely.

Allāh, alone, none is worshipped with truth except Him. And upon Allāh, let those who believe in His oneness rely, in all of their affairs.

(14) O you who have believed, indeed, among your spouses and your children are

enemies to you, so beware of them. But if you pardon and overlook and forgive - then indeed, Allāh is Forgiving and Merciful.
O you who believed in Allāh and His Messenger, verily some of your wives and children are enemies to you, [those] who turn you from the way of Allāh and discourage you from His obedience. So beware of them, and do not obey them. And if you overlook their sins, ignore and conceal them, then indeed Allāh is Forgiving and Merciful. He will forgive you your sins, because He, the Most High, is Great in His Forgiveness and is Vast in His Mercy.

(15) **Your wealth and your children are but a trial, and Allāh has with Him a great reward.**
Your wealth and your children are nothing but a trial and test for you. And with Allāh is a great reward, for he who prefers His obedience over the obedience of others, and fulfills the right of Allāh in his wealth.

(16) **So fear Allāh as much as you are able and listen and obey and spend [in the way of Allāh]; it is better for your selves. And whoever is protected from the stinginess of his soul - it is those who will be the successful.**
Therefore - O believers - use your efforts and energy in fearing Allāh; Listen to the Messenger of Allāh with reflection and pondering; obey His commands and avoid His prohibitions and spend from what Allāh has provided you with; it will be better for you. Whoever is protected from stinginess and holding back that which is extra from the wealth, then they are the ones who have attained every good and won every desired thing.

(17) **If you loan Allāh a goodly loan, He will multiply it for you and forgive you. And Allāh is Most Appreciative and Forbearing,**
If you spend your wealth in the way of Allāh with sincerity and a good soul (i.e., willingness), Allāh will multiply the reward of what you have spent and forgive you your sins. Allāh is Appreciative of the people who spend (i.e., in charity), by giving them a great reward for what they spent; He is the Most Forbearing, for He does not hasten in punishing those who disobey Him.

(18) **Knower of the unseen and the witnessed, the Exalted in Might, the Wise.**
He, free from all imperfections, is the Knower of everything that is unseen and visible, the Exalted in Might, Who cannot be overpowered, and the Wise in His sayings and actions.

وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا أُولَٰئِكَ أَصْحَابُ
النَّارِ خَالِدِينَ فِيهَا ۖ وَبِئْسَ الْمَصِيرُ ﴿١٠﴾ مَا أَصَابَ مِن
مُّصِيبَةٍ إِلَّا بِإِذْنِ اللَّهِ ۗ وَمَن يُؤْمِن بِاللَّهِ يَهْدِ قَلْبَهُ ۚ وَاللَّهُ بِكُلِّ
شَيْءٍ عَلِيمٌ ﴿١١﴾ وَأَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ ۚ فَإِن
تَوَلَّيْتُمْ فَإِنَّمَا عَلَىٰ رَسُولِنَا الْبَلَاغُ الْمُبِينُ ﴿١٢﴾ اللَّهُ لَا إِلَٰهَ
إِلَّا هُوَ ۚ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ ﴿١٣﴾ يَا أَيُّهَا
الَّذِينَ آمَنُوا إِنَّ مِنْ أَزْوَاجِكُمْ وَأَوْلَادِكُمْ عَدُوًّا
لَّكُمْ فَاحْذَرُوهُمْ ۚ وَإِن تَعْفُوا وَتَصْفَحُوا وَتَغْفِرُوا
فَإِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ ﴿١٤﴾ إِنَّمَا أَمْوَالُكُمْ وَأَوْلَادُكُمْ
فِتْنَةٌ ۚ وَاللَّهُ عِندَهُ أَجْرٌ عَظِيمٌ ﴿١٥﴾ فَاتَّقُوا اللَّهَ مَا اسْتَطَعْتُمْ
وَاسْمَعُوا وَأَطِيعُوا وَأَنفِقُوا خَيْرًا لِّأَنفُسِكُمْ ۗ وَمَن
يُوقَ شُحَّ نَفْسِهِ فَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ ﴿١٦﴾ إِن تُقْرِضُوا
اللَّهَ قَرْضًا حَسَنًا يُضَاعِفْهُ لَكُمْ وَيَغْفِرْ لَكُمْ ۚ وَاللَّهُ شَكُورٌ
حَلِيمٌ ﴿١٧﴾ عَالِمُ الْغَيْبِ وَالشَّهَادَةِ الْعَزِيزُ الْحَكِيمُ ﴿١٨﴾

ترتيبها ٦٥ — سُورَةُ الطَّلَاقِ — آياتها ١٢

(65) Sūrat aṭ-Ṭalāq

Divorce

Bismillāhir-Raḥmānir-Raḥeem

(1) **O Prophet, when you [Muslims] divorce women, divorce them at their waiting period and keep count of the waiting period, and fear Allāh, your Lord. Do not turn them out of their [husbands'] houses, nor should they [themselves] leave [during that period] unless they are committing a clear immorality. And those are the limits [set by] Allāh. And whoever transgresses the limits of Allāh has certainly wronged himself. You know not; perhaps Allāh will bring about after that a [different] matter.**
O Prophet, if you and the believers, want to divorce your women, then divorce at [the beginning of their] *Iddah* (waiting period), (i.e., during the time when they are pure, where no intercourse has occurred or when there is a clear pregnancy). Know the time of the waiting period, so that you may know when you can take them back if you wish too. Fear Allāh your Lord; do not make the

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ
يَٰٓأَيُّهَا ٱلنَّبِيُّ إِذَا طَلَّقۡتُمُ ٱلنِّسَآءَ فَطَلِّقُوهُنَّ لِعِدَّتِهِنَّ وَأَحۡصُواْ
ٱلۡعِدَّةَۖ وَٱتَّقُواْ ٱللَّهَ رَبَّكُمۡۖ لَا تُخۡرِجُوهُنَّ مِنۢ بُيُوتِهِنَّ
وَلَا يَخۡرُجۡنَ إِلَّآ أَن يَأۡتِينَ بِفَٰحِشَةٖ مُّبَيِّنَةٖۚ وَتِلۡكَ حُدُودُ
ٱللَّهِۚ وَمَن يَتَعَدَّ حُدُودَ ٱللَّهِ فَقَدۡ ظَلَمَ نَفۡسَهُۥۚ لَا تَدۡرِي لَعَلَّ
ٱللَّهَ يُحۡدِثُ بَعۡدَ ذَٰلِكَ أَمۡرٗا ١ فَإِذَا بَلَغۡنَ أَجَلَهُنَّ فَأَمۡسِكُوهُنَّ
بِمَعۡرُوفٍ أَوۡ فَارِقُوهُنَّ بِمَعۡرُوفٖ وَأَشۡهِدُواْ ذَوَيۡ عَدۡلٖ مِّنكُمۡ
وَأَقِيمُواْ ٱلشَّهَٰدَةَ لِلَّهِۚ ذَٰلِكُمۡ يُوعَظُ بِهِۦ مَن كَانَ يُؤۡمِنُ
بِٱللَّهِ وَٱلۡيَوۡمِ ٱلۡأٓخِرِۚ وَمَن يَتَّقِ ٱللَّهَ يَجۡعَل لَّهُۥ مَخۡرَجٗا ٢ وَيَرۡزُقۡهُ
مِنۡ حَيۡثُ لَا يَحۡتَسِبُۚ وَمَن يَتَوَكَّلۡ عَلَى ٱللَّهِ فَهُوَ حَسۡبُهُۥٓۚ إِنَّ ٱللَّهَ
بَٰلِغُ أَمۡرِهِۦۚ قَدۡ جَعَلَ ٱللَّهُ لِكُلِّ شَيۡءٖ قَدۡرٗا ٣ وَٱلَّٰٓـِٔي يَئِسۡنَ
مِنَ ٱلۡمَحِيضِ مِن نِّسَآئِكُمۡ إِنِ ٱرۡتَبۡتُمۡ فَعِدَّتُهُنَّ ثَلَٰثَةُ أَشۡهُرٖ
وَٱلَّٰٓـِٔي لَمۡ يَحِضۡنَۚ وَأُوْلَٰتُ ٱلۡأَحۡمَالِ أَجَلُهُنَّ أَن يَضَعۡنَ حَمۡلَهُنَّۚ
وَمَن يَتَّقِ ٱللَّهَ يَجۡعَل لَّهُۥ مِنۡ أَمۡرِهِۦ يُسۡرٗا ٤ ذَٰلِكَ أَمۡرُ ٱللَّهِ أَنزَلَهُۥٓ
إِلَيۡكُمۡۚ وَمَن يَتَّقِ ٱللَّهَ يُكَفِّرۡ عَنۡهُ سَيِّـَٔاتِهِۦ وَيُعۡظِمۡ لَهُۥٓ أَجۡرًا ٥

divorced women leave their houses in which they live until their waiting period is finished, which is three menstrual periods for other than those girls who are young (i.e., too young to have menstrual periods), the ones who do not expect to have menstruation due to their age, and the pregnant. It is not permissible for them to leave the homes in which they live, except if they commit a clearly evil deed, such as adultery. And these are the rulings of Allāh which He legislated for His servants. Whoever transgresses the rulings of Allāh, then, he has certainly wronged himself and put it on the road to destruction. You do not know -O you who have divorced- it may be that Allāh may cause something you did not expect to happen after that divorce, and then you would take her back.[1]

2 And when they have [nearly] fulfilled their term, either retain them according to acceptable terms or part with them according to acceptable terms. And bring to witness two just men from among you and establish the testimony for [the acceptance of] Allāh. That is instructed to whoever should believe in Allāh and the Last Day. And whoever fears Allāh - He will make for him a way out.

3 And will provide for him from where he does not expect. And whoever relies upon Allāh - then He is sufficient for him. Indeed, Allāh will accomplish His purpose. Allāh has already set for everything a [decreed] extent.

And when the divorced women's waiting period approaches its end, then take them back, while being good [to them] and spending on them, or part with them, while fulfilling their right, without harming them. And bring two just men among you to testify to your taking them back or parting with them. Give the testimony - O testifiers - sincerely for Allāh not for anything else. That which Allāh commanded you with is to admonish those who believe in Allāh and the Last Day. Whoever fears Allāh and therefore performs what He commanded him to do and avoids what He prohibited him from doing, He will make for him a way out from every hardship and ease the means of provisions for him from where he does not imagine or even expect. And whoever relies upon Allāh, then, He will suffice him in all of his affairs that concern him. Indeed Allāh will accomplish His affairs, nothing escapes Him; He is never prevented from what He demands. Indeed Allāh has made for everything a [specified] term where it ends and a decree it does not pass.

4 And those who no longer expect menstruation among your women - if you doubt, then their period is three months, and [also for] those who have not menstruated. And for those who are pregnant, their term is until they give birth. And whoever fears Allāh - He will make for him of his matter ease.

The divorced woman whose menses stopped due to their old age, if you have doubt and therefore do not know what the ruling is concerning them, then their waiting period is three months; and the young girls who did not menstruate, their waiting period is also three months; and the pregnant woman their waiting period is when they give birth.[2] And

[1] Such as regret or renewed desire for the wife.

[2] The ruling concerning pregnancy applies also in

أَسْكِنُوهُنَّ مِنْ حَيْثُ سَكَنتُم مِّن وُجْدِكُمْ وَلَا تُضَآرُّوهُنَّ لِتُضَيِّقُوا۟
عَلَيْهِنَّ ۚ وَإِن كُنَّ أُو۟لَٰتِ حَمْلٍ فَأَنفِقُوا۟ عَلَيْهِنَّ حَتَّىٰ يَضَعْنَ حَمْلَهُنَّ ۚ
فَإِنْ أَرْضَعْنَ لَكُمْ فَـَٔاتُوهُنَّ أُجُورَهُنَّ ۖ وَأْتَمِرُوا۟ بَيْنَكُم بِمَعْرُوفٍ ۖ وَإِن
تَعَاسَرْتُمْ فَسَتُرْضِعُ لَهُۥٓ أُخْرَىٰ ﴿٦﴾ لِيُنفِقْ ذُو سَعَةٍ مِّن سَعَتِهِۦ ۖ
وَمَن قُدِرَ عَلَيْهِ رِزْقُهُۥ فَلْيُنفِقْ مِمَّآ ءَاتَىٰهُ ٱللَّهُ ۚ لَا يُكَلِّفُ ٱللَّهُ نَفْسًا
إِلَّا مَآ ءَاتَىٰهَا ۚ سَيَجْعَلُ ٱللَّهُ بَعْدَ عُسْرٍ يُسْرًا ﴿٧﴾ وَكَأَيِّن مِّن قَرْيَةٍ
عَتَتْ عَنْ أَمْرِ رَبِّهَا وَرُسُلِهِۦ فَحَاسَبْنَٰهَا حِسَابًا شَدِيدًا وَعَذَّبْنَٰهَا
عَذَابًا نُّكْرًا ﴿٨﴾ فَذَاقَتْ وَبَالَ أَمْرِهَا وَكَانَ عَٰقِبَةُ أَمْرِهَا خُسْرًا ﴿٩﴾
أَعَدَّ ٱللَّهُ لَهُمْ عَذَابًا شَدِيدًا ۖ فَٱتَّقُوا۟ ٱللَّهَ يَٰٓأُو۟لِى ٱلْأَلْبَٰبِ ٱلَّذِينَ ءَامَنُوا۟ ۚ
قَدْ أَنزَلَ ٱللَّهُ إِلَيْكُمْ ذِكْرًا ﴿١٠﴾ رَّسُولًا يَتْلُوا۟ عَلَيْكُمْ ءَايَٰتِ ٱللَّهِ مُبَيِّنَٰتٍ
لِّيُخْرِجَ ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ مِنَ ٱلظُّلُمَٰتِ إِلَى ٱلنُّورِ ۚ
وَمَن يُؤْمِنۢ بِٱللَّهِ وَيَعْمَلْ صَٰلِحًا يُدْخِلْهُ جَنَّٰتٍ تَجْرِى مِن تَحْتِهَا
ٱلْأَنْهَٰرُ خَٰلِدِينَ فِيهَآ أَبَدًا ۖ قَدْ أَحْسَنَ ٱللَّهُ لَهُۥ رِزْقًا ﴿١١﴾ ٱللَّهُ ٱلَّذِى خَلَقَ
سَبْعَ سَمَٰوَٰتٍ وَمِنَ ٱلْأَرْضِ مِثْلَهُنَّ يَتَنَزَّلُ ٱلْأَمْرُ بَيْنَهُنَّ لِتَعْلَمُوٓا۟ أَنَّ
ٱللَّهَ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ وَأَنَّ ٱللَّهَ قَدْ أَحَاطَ بِكُلِّ شَىْءٍ عِلْمًۢا ﴿١٢﴾

whoever fears Allāh and therefore carries out His rulings, then He will make his affairs easy for him in this world and the Hereafter.

(5) **That is the command of Allāh, which He has sent down to you; and whoever fears Allāh - He will remove for him his misdeeds and make great for him his reward.**

That which has been mentioned to you from the matters concerning divorce and the waiting period, is the command of Allāh which He sent down to you - O people - so that you may act upon it. And whoever fears Allāh and therefore protects himself from Him (i.e., from His punishment), by avoiding His disobedience and performing His obligations, He will expiate for him his sins, reward him in the Hereafter and admit him into Paradise.

(6) **Lodge them [in a section] of where you dwell out of your means and do not harm them in order to straiten them [in their home]. And if they should be pregnant, then spend on them until they give birth. And if they breastfeed for you, then give them their payment and confer among yourselves in the acceptable way; but if you are in discord, then there may breastfeed for him [i.e., the father] another woman.**

Lodge the divorced women from among your wives during their waiting period in places similar to yours according to your capacity and power. Do not cause harm to them in order to straiten them in their home.[1] And if your divorced women are pregnant, then spend on them during their waiting period until they give birth. And if they breastfeed their children from you for a wage, then give them their payment in full. You should command each other in a manner that is known to be polite while having a kind heart. And if you do not reach an agreement for the mother to breastfeed, then another woman, other than the divorced mother may breastfeed for the father.

(7) **Let a man of wealth spend from his wealth, and he whose provision is restricted - let him spend from what Allāh has given him. Allāh does not charge a soul except [according to] what He has given it. Allāh will bring about, after hardship, ease [i.e., relief].**

The husband must spend from the wealth which Allāh has provided him with on his divorced wife and on his child if he has an abundance of provisions. But whoever is limited in their provisions, which is the poor, then, he should spend from what Allāh has provided him with.

A poor person is not to be held responsible like the rich one. Allāh will make - after restriction and hardship (in provision) - affluence and richness.

(8) **And how many a city was insolent toward the command of its Lord and His messengers, so We took it to severe account and punished it with a terrible punishment.**

(9) **And it tasted the bad consequence of its affair [i.e., rebellion], and the outcome of its affair was loss.**

And how many cities its people disobeyed the commands of Allāh and His messengers, and went far in their transgression and disbelief, so We took them to severe account due to their actions in this world and punished them with a great severe punishment. So they tasted the bad consequence of their wrongdoing and disbelief. And the

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the case of the husband's death.

[1] So that they would be forced to leave or to ransom themselves.

ترتيبها ٦٦ — سُورَةُ التَّحۡرِيمِ — آياتها ١٢

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

يَٰٓأَيُّهَا ٱلنَّبِيُّ لِمَ تُحَرِّمُ مَآ أَحَلَّ ٱللَّهُ لَكَۖ تَبۡتَغِي مَرۡضَاتَ أَزۡوَٰجِكَۚ وَٱللَّهُ
غَفُورٞ رَّحِيمٞ ١ قَدۡ فَرَضَ ٱللَّهُ لَكُمۡ تَحِلَّةَ أَيۡمَٰنِكُمۡۚ وَٱللَّهُ مَوۡلَىٰكُمۡۖ
وَهُوَ ٱلۡعَلِيمُ ٱلۡحَكِيمُ ٢ وَإِذۡ أَسَرَّ ٱلنَّبِيُّ إِلَىٰ بَعۡضِ أَزۡوَٰجِهِۦ حَدِيثٗا
فَلَمَّا نَبَّأَتۡ بِهِۦ وَأَظۡهَرَهُ ٱللَّهُ عَلَيۡهِ عَرَّفَ بَعۡضَهُۥ وَأَعۡرَضَ عَنۢ بَعۡضٖۖ
فَلَمَّا نَبَّأَهَا بِهِۦ قَالَتۡ مَنۡ أَنۢبَأَكَ هَٰذَاۖ قَالَ نَبَّأَنِيَ ٱلۡعَلِيمُ ٱلۡخَبِيرُ
٣ إِن تَتُوبَآ إِلَى ٱللَّهِ فَقَدۡ صَغَتۡ قُلُوبُكُمَاۖ وَإِن تَظَٰهَرَا عَلَيۡهِ
فَإِنَّ ٱللَّهَ هُوَ مَوۡلَىٰهُ وَجِبۡرِيلُ وَصَٰلِحُ ٱلۡمُؤۡمِنِينَۖ وَٱلۡمَلَٰٓئِكَةُ
بَعۡدَ ذَٰلِكَ ظَهِيرٌ ٤ عَسَىٰ رَبُّهُۥٓ إِن طَلَّقَكُنَّ أَن يُبۡدِلَهُۥٓ أَزۡوَٰجًا
خَيۡرٗا مِّنكُنَّ مُسۡلِمَٰتٖ مُّؤۡمِنَٰتٖ قَٰنِتَٰتٖ تَٰٓئِبَٰتٍ عَٰبِدَٰتٖ سَٰٓئِحَٰتٖ
ثَيِّبَٰتٖ وَأَبۡكَارٗا ٥ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ قُوٓاْ أَنفُسَكُمۡ وَأَهۡلِيكُمۡ
نَارٗا وَقُودُهَا ٱلنَّاسُ وَٱلۡحِجَارَةُ عَلَيۡهَا مَلَٰٓئِكَةٌ غِلَاظٞ شِدَادٞ
لَّا يَعۡصُونَ ٱللَّهَ مَآ أَمَرَهُمۡ وَيَفۡعَلُونَ مَا يُؤۡمَرُونَ ٦ يَٰٓأَيُّهَا
ٱلَّذِينَ كَفَرُواْ لَا تَعۡتَذِرُواْ ٱلۡيَوۡمَۖ إِنَّمَا تُجۡزَوۡنَ مَا كُنتُمۡ تَعۡمَلُونَ ٧

outcome of their disbelief was a destruction and loss where there is no loss after it.

(10) **Allāh has prepared for them a severe punishment; so fear Allāh, O you of understanding who have believed. Allāh has sent down to you a reminder.**

(11) **[He sent] a Messenger [i.e., Muḥammad (Ṣal-lal-laahu alaihi wa sal-lam)] reciting to you the distinct verses of Allāh that He may bring out those who believe and do righteous deeds from darknesses into the light. And whoever believes in Allāh and does righteousness - He will admit him into gardens beneath which rivers flow to abide therein forever. Allāh will have perfected for him a provision.**

Allāh has prepared for these people - who have transgressed (the limits) and disobeyed His and His messengers' commands - a severe punishment; so fear Allāh and beware of His anger, O people of sound minds, who have believed in Allāh and His messengers, and acted according to His laws. Indeed Allāh has sent down to you - O believers - a reminder to remind you of Him (i.e., Allāh) and to draw your attention to your portion of [reward for] believing in Allāh and obedience to Him. This reminder is the Messenger who recites to you the verses of Allāh, which clarify for you the truth from falsehood, so that those who have believed in Allāh and His Messenger, and acted according to what He has commanded them with and obeyed Him, may be brought out from the darkness of disbelief to the light of *Eeman* (true faith). Whoever believes in Allāh and does righteous deeds, He will admit him into gardens with rivers flowing beneath its palaces and trees, to abide therein forever. Allāh has perfected for the righteous believer His provision in Paradise.

(12) **It is Allāh who has created seven heavens and of the earth, the like of them. [His] command descends among them so you may know that Allāh is over all things competent and that Allāh has encompassed all things in knowledge.**

Allāh, alone is the One Who created seven heavens and created seven earths, and sent down the commands which he revealed to His messengers and by which He manages His creation, between the heavens and earth, so that you may know - O people - that Allāh is over all things Able, nothing is impossible for Him; and that Allāh has encompassed everything, by His knowledge, so nothing escapes from His knowledge and ability.

(66) Sūrat at-Taḥreem

The Prohibition

Bismillāhir-Raḥmānir-Raḥeem

(1) **O Prophet, why do you prohibit [yourself from] what Allāh has made lawful for you, seeking the approval of your wives? And Allāh is Forgiving and Merciful.**

O Prophet, why do you prevent yourself from the lawful [things], that Allāh has made lawful for you, seeking to please your wives? Allāh is Forgiving of you and has Mercy on you.

(2) **Allāh has already ordained for you [Muslims] the dissolution of your oaths. And Allāh is your protector, and He is the Knowing, the Wise.**

Allāh has already ordained for you - O believers - the dissolution of your oaths, by means of expiation, which is the feeding of ten needy people or clothing them or the freeing of a slave. But whoever cannot do so, then a fast of three days. Allāh will aid you and handle your affairs. He is the Knower of what is better for you, so He legislates it for you; the Wise,

in His saying and actions.

3 **And [remember] when the Prophet confided to one of his wives a statement; and when she informed [another] of it and Allāh showed it to him, he made known part of it and ignored a part. And when he informed her about it, she said, "Who told you this?" He said, "I was informed by the Knowing, the Aware."**

And (remember) when the Prophet confided to his wife Hafsa, may Allāh be pleased with her, a matter. And when she informed Aa'ishah, may Allāh be pleased with her, about it and Allāh showed him that she had revealed his secret; he told Hafsa some of what she had told and ignored telling her some of it, out of nobleness. And when he informed her of what she had told of the speech, she said, "Who told you this?" He said, "The One Who told me is Allāh, the Knower, the Acquainted, the One Who nothing is hidden from.

4 **If you two [wives] repent to Allāh, [it is best], for your hearts have deviated. But if you cooperate against him - then indeed Allāh is his protector, and Gabriel and the righteous of the believers and the angels, moreover, are [his] assistants.**

If the two of you - O Hafsa and Aa'ishah - return to Allāh, then you have done what necessitates your repentance. [And that was] when the hearts of you two inclined towards loving what the Messenger of Allāh (Sal-lal-laahu alaihi wa sal-lam) hated of telling his secret. And if you two cooperate against him with what harms him, then indeed Allāh is his protector and supporter, as is Gabriel and the righteous of the believers; and the angels, after the support of Allāh, are his helpers and supporters against those who harm and oppose him.

5 **Perhaps his Lord, if he divorced you [all], would substitute for him wives better than you - submitting [to Allāh], believing, devoutly obedient, repentant, worshipping, and fasting - [ones] previously married and virgins.**

O wives, if he divorces you, perhaps his Lord would marry him to wives - instead of you -who are submitting to the obedience of Allāh, believing in Allāh and His Messenger, obedient to Allāh, turning to what Allāh loves of His obedience, abundantly worshipping Him, fasting, some of these [women] are previously married and some are virgins.

6 **O you who have believed, protect yourselves and your families from a Fire whose fuel is people and stones, over which are [appointed] angels, harsh and severe; they do not disobey Allāh in what He commands them but do what they are commanded.**

O you who believed in Allāh and His Messenger and acted according to His laws, protect yourselves by doing what Allāh has commanded you to do and refraining from what has been prohibited for you, and protect your families with what you protect yourselves with, from a Fire whose fuel is people and stones, over which are [appointed] angels, who punish its people, and are strong and harsh in their dealing. They (the angels) do not disobey Allāh in His commands and they execute what they are commanded to do.

7 **O you who have disbelieved, make no excuses that Day. You will only be recompensed for what you used to do.**

And it will be said to those who rejected that Allāh is the true deity and disbelieved in Him, when they are about to be admitted into the Fire, "Make no excuses on this day, indeed, you will be given the reward of what you used to do in the world."

8 **O you who have believed, repent to Allāh with sincere repentance. It is that your Lord will remove from you your misdeeds and admit you into gardens beneath which rivers flow [on] the Day when Allāh will not disgrace the Prophet and those who believed with him. Their light will proceed before them and on their right; they will say, "Our Lord, perfect for us our light and forgive us. Indeed, You are over all things competent."**

O you who believed in Allāh and His Messenger and acted according to His laws, turn away from your sins to the obedience of Allāh in a manner that entails no sinning after that. It is that your Lord will efface for you your bad deeds and admit you into gardens where rivers flow beneath their palaces and trees. On that day, Allāh will not disgrace the Prophet and those who believed with him, nor will He punish them; rather, He will raise their status. The light of these people will move before them and to their right, while they are walking on the bridge, according to their deeds. They will say, "Our Lord perfect for us our light, so that we may pass the bridge and be guided to Paradise; pardon us; overlook our sins and conceal

يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ تُوبُوٓا۟ إِلَى ٱللَّهِ تَوْبَةً نَّصُوحًا عَسَىٰ رَبُّكُمْ
أَن يُكَفِّرَ عَنكُمْ سَيِّـَٔاتِكُمْ وَيُدْخِلَكُمْ جَنَّـٰتٍ تَجْرِى
مِن تَحْتِهَا ٱلْأَنْهَـٰرُ يَوْمَ لَا يُخْزِى ٱللَّهُ ٱلنَّبِىَّ وَٱلَّذِينَ ءَامَنُوا۟
مَعَهُۥ ۖ نُورُهُمْ يَسْعَىٰ بَيْنَ أَيْدِيهِمْ وَبِأَيْمَـٰنِهِمْ يَقُولُونَ رَبَّنَآ
أَتْمِمْ لَنَا نُورَنَا وَٱغْفِرْ لَنَآ ۖ إِنَّكَ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ ٨
يَـٰٓأَيُّهَا ٱلنَّبِىُّ جَـٰهِدِ ٱلْكُفَّارَ وَٱلْمُنَـٰفِقِينَ وَٱغْلُظْ عَلَيْهِمْ ۚ
وَمَأْوَىٰهُمْ جَهَنَّمُ ۖ وَبِئْسَ ٱلْمَصِيرُ ٩ ضَرَبَ ٱللَّهُ مَثَلًا
لِّلَّذِينَ كَفَرُوا۟ ٱمْرَأَتَ نُوحٍ وَٱمْرَأَتَ لُوطٍ ۖ كَانَتَا تَحْتَ
عَبْدَيْنِ مِنْ عِبَادِنَا صَـٰلِحَيْنِ فَخَانَتَاهُمَا فَلَمْ يُغْنِيَا عَنْهُمَا
مِنَ ٱللَّهِ شَيْـًٔا وَقِيلَ ٱدْخُلَا ٱلنَّارَ مَعَ ٱلدَّٰخِلِينَ ١٠
وَضَرَبَ ٱللَّهُ مَثَلًا لِّلَّذِينَ ءَامَنُوا۟ ٱمْرَأَتَ فِرْعَوْنَ إِذْ
قَالَتْ رَبِّ ٱبْنِ لِى عِندَكَ بَيْتًا فِى ٱلْجَنَّةِ وَنَجِّنِى مِن فِرْعَوْنَ
وَعَمَلِهِۦ وَنَجِّنِى مِنَ ٱلْقَوْمِ ٱلظَّـٰلِمِينَ ١١ وَمَرْيَمَ ٱبْنَتَ
عِمْرَٰنَ ٱلَّتِىٓ أَحْصَنَتْ فَرْجَهَا فَنَفَخْنَا فِيهِ مِن رُّوحِنَا
وَصَدَّقَتْ بِكَلِمَـٰتِ رَبِّهَا وَكُتُبِهِۦ وَكَانَتْ مِنَ ٱلْقَـٰنِتِينَ ١٢

them. Indeed, you are Able to do all things.

(9) O Prophet, strive against the disbelievers and the hypocrites and be harsh upon them. And their refuge is Hell, and wretched is the destination.

O Prophet, strive against those who showed and manifested disbelief and fight them with the sword. Strive against those who have concealed and hidden their disbelief with proofs (and evidences), the establishment of the prescribed punishments and the rituals of the Religion. And use with both groups firmness and harshness in the striving against them. Their home to where they will come in the Hereafter is Hell. How ugly is that which they will return to!

(10) Allāh presents an example of those who disbelieved: the wife of Noah and the wife of Lot. They were under two of Our righteous servants but betrayed them, so they [i.e., those prophets] did not avail them from Allāh at all, and it was said, "Enter the Fire with those who enter."

Allāh presented an example of the state of the disbelievers - when they mix with the Muslims, be close to them and live with them, and how that does not benefit them due to their disbelief in Allāh -: the state of the wife of the Prophet of Allāh Noah and the wife of the Prophet of Allāh Lot. They (the disbelieving wives) were under two servants (the two mentioned Prophets) from Our righteous servants and betrayal occurred from them in the [matter] of the religion. Indeed, they both were disbelievers. These two messengers did not push away from their wives any of Allāh's punishment; and it was said to the two wives, "Enter the Fire with those who enter."

In presenting this example, there is a proof that being close relatives of the Prophets and the righteous ones does not have any benefit while bad deeds are being committed.

(11) And Allāh presents an example of those who believed: the wife of Pharaoh, when she said, "My Lord, build for me near You a house in Paradise and save me from Pharaoh and his deeds and save me from the wrongdoing people."

And Allāh presented an example of the state of the believers who believed in Allāh, worshipped Him alone and acted according to His laws, and that it does not harm them to mix with the disbelievers in their dealings: the state of Pharaoh's wife, who was under the biggest disbeliever in Allāh, while she was a believer in Allāh, when she said, "O my Lord, build me a house near You in Paradise, save me from the authority of Pharaoh and him being a trial, and from his evil deeds. And save me from the people who followed him in wrongdoing and deviation, and from their punishment.

(12) And [the example of] Mary, the daughter of 'Imrān, who guarded her chastity, so We blew into [her garment] through Our angel [i.e., Gabriel], and she believed in the words of her Lord and His scriptures and was of the devoutly obedient.

And Allāh presented an example of those who believed, Mary: the daughter of *Imran*, who guarded her chastity and protected it from adultery. So Allāh commanded Gabriel, peace be upon him, to blow in a gap of her garment, then the breath reached her womb and she became pregnant with Jesus, peace be upon him. She believed in the words of her Lord and acted according to His laws that He legislated for His servants, and (believed) in His scriptures that were sent down on His messengers. And she was from the obedient ones to Him.

(67) Sūrat al-Mulk

The Dominion

سُورَةُ المُلْكِ

ترتيبها ٦٧ — آياتها ٣٠

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

تَبَٰرَكَ ٱلَّذِى بِيَدِهِ ٱلْمُلْكُ وَهُوَ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ ﴿١﴾ ٱلَّذِى خَلَقَ
ٱلْمَوْتَ وَٱلْحَيَوٰةَ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا ۚ وَهُوَ ٱلْعَزِيزُ ٱلْغَفُورُ ﴿٢﴾
ٱلَّذِى خَلَقَ سَبْعَ سَمَٰوَٰتٍ طِبَاقًا ۖ مَّا تَرَىٰ فِى خَلْقِ ٱلرَّحْمَٰنِ مِن
تَفَٰوُتٍ ۖ فَٱرْجِعِ ٱلْبَصَرَ هَلْ تَرَىٰ مِن فُطُورٍ ﴿٣﴾ ثُمَّ ٱرْجِعِ ٱلْبَصَرَ كَرَّتَيْنِ
يَنقَلِبْ إِلَيْكَ ٱلْبَصَرُ خَاسِئًا وَهُوَ حَسِيرٌ ﴿٤﴾ وَلَقَدْ زَيَّنَّا ٱلسَّمَآءَ
ٱلدُّنْيَا بِمَصَٰبِيحَ وَجَعَلْنَٰهَا رُجُومًا لِّلشَّيَٰطِينِ ۖ وَأَعْتَدْنَا لَهُمْ عَذَابَ
ٱلسَّعِيرِ ﴿٥﴾ وَلِلَّذِينَ كَفَرُوا۟ بِرَبِّهِمْ عَذَابُ جَهَنَّمَ ۖ وَبِئْسَ ٱلْمَصِيرُ
﴿٦﴾ إِذَآ أُلْقُوا۟ فِيهَا سَمِعُوا۟ لَهَا شَهِيقًا وَهِىَ تَفُورُ ﴿٧﴾ تَكَادُ تَمَيَّزُ
مِنَ ٱلْغَيْظِ ۖ كُلَّمَآ أُلْقِىَ فِيهَا فَوْجٌ سَأَلَهُمْ خَزَنَتُهَآ أَلَمْ يَأْتِكُمْ نَذِيرٌ ﴿٨﴾
قَالُوا۟ بَلَىٰ قَدْ جَآءَنَا نَذِيرٌ فَكَذَّبْنَا وَقُلْنَا مَا نَزَّلَ ٱللَّهُ مِن شَىْءٍ إِنْ أَنتُمْ
إِلَّا فِى ضَلَٰلٍ كَبِيرٍ ﴿٩﴾ وَقَالُوا۟ لَوْ كُنَّا نَسْمَعُ أَوْ نَعْقِلُ مَا كُنَّا فِىٓ أَصْحَٰبِ
ٱلسَّعِيرِ ﴿١٠﴾ فَٱعْتَرَفُوا۟ بِذَنۢبِهِمْ فَسُحْقًا لِّأَصْحَٰبِ ٱلسَّعِيرِ ﴿١١﴾
إِنَّ ٱلَّذِينَ يَخْشَوْنَ رَبَّهُم بِٱلْغَيْبِ لَهُم مَّغْفِرَةٌ وَأَجْرٌ كَبِيرٌ ﴿١٢﴾

Bismillāhir-Raḥmānir-Raḥeem

(1) **Blessed is He in whose hand is dominion, and He is over all things competent -**

Greatly abundant is Allāh's goodness and benevolence to all of His creatures, the One in Whose hand is the dominion and authority in this life and the Hereafter; His command and ordainment is totally executed and He is Ever-Capable to do all things. The affirmation of the attribute of Allāh's Hand can be benefitted from this verse - to be understood in a manner that suits His majesty, He, the Sublime and Exalted.

(2) **[He] who created death and life to test you [as to] which of you is best in deed - and He is the Exalted in Might, the Forgiving**

He Who has created life and death so that He may test you - O mankind - which of you is best and most sincere in deeds? And He is the All-Mighty Whom nothing can out do, the All-Forgiving for those of His slaves who repent and return to Him. In this verse is the encouragement to perform acts of obedience and a deterrent from performing acts of disobedience.

(3) **[And] who created seven heavens in layers. You do not see in the creation of the Most Merciful any inconsistency. So return [your] vision [to the sky]; do you see any breaks?**

He Who created seven harmonious heavens in perfect accordance, one on top of the other. You - O on looker - cannot see any dissimilarity or difference in the creation of the Most Merciful; so look at the heavens again can you see any fissures or cracks?

(4) **Then return [your] vision twice again. [Your] vision will return to you humbled while it is fatigued.**

Then look again and again. Your sight will return back to you humble and humiliated as a result of attempting to find any faults, and it (i.e., your sight) would be exhausted and worn out.

(5) **And We have certainly beautified the nearest heaven with lamps [i.e., stars] and have made [from] them what is thrown at the devils and have prepared for them the punishment of the Blaze.**

Indeed we have beautified the closest heavens which the eyes can see, with magnificent, luminous stars and We have also made them as scorching rockets to burn up the demons who intrude on hearing the revelation by stealing;[1] and we have prepared for them in the Hereafter the punishment of the kindled Fire whose heat they will taste.

(6) **And for those who disbelieved in their Lord is the punishment of Hell, and wretched is the destination.**

And for the disbelievers in their Creator, there is the punishment of Hell and what an evil abode it is for them.

(7) **When they are thrown into it, they hear from it a [dreadful] inhaling while it boils up.**

When these disbelievers are thrown into Hell they will hear from it a ghastly shout while it boils severely.

(8) **It almost bursts with rage. Every time a company is thrown into it, its keepers ask them, "Did there not come to you a warner?"**

Hell nearly rips itself apart from its extreme anger against the disbelievers. Whenever a group from mankind is thrown therein those

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[1] See [72:8-9].

(angels) who are entrusted with Hell ask the disbelievers in the manner of repudiation, 'Has not any messenger come to you in the worldly life warning you about this punishment that you are in?!'

9 **They will say, "Yes, a warner had come to us, but we denied and said, 'Allāh has not sent down anything. You are not but in great error.'"**

They will reply, 'Yes, rather a messenger from Allāh did come to us; he warned us but we belied him and said regarding the signs and proofs that he brought, 'Allāh has not sent down upon any human being anything; you -O messengers- are in nothing except great remoteness from the truth.

10 **And they will say, "If only we had been listening or reasoning, we would not be among the companions of the Blaze."**

They will also say in confession: 'If we had only listened with the hearing of the one who seeks the truth, or just thought about what we were being called to, we would not be amongst the people of the Fire.'

11 **And they will admit their sin, so [it is] alienation for the companions of the Blaze.**

So they will admit and confess to their denial and disbelief with which they have deserved the punishment of the Fire. So far away are the people of the Fire from Allāh's mercy.

12 **Indeed, those who fear their Lord unseen will have forgiveness and great reward.**

Verily, those who fear their Lord, worship Him and avoid His disobedience while they are out of the sight of man, and they fear the punishment in the Hereafter before they see it - these will have from Allāh pardon for their sins and a great reward which is Paradise.

13 **And conceal your speech or publicize it; indeed, He is Knowing of that within the breasts.**

Hide or announce what you say regarding any of you affairs, O mankind, it is the same with Allāh, for surely He, the Sublime, is All Knower of what is concealed in the breasts; so how can your statements and actions be hidden from Him?

14 **Does He not know those whom He created, while He is the Subtle, the Aware?**

Does not the Lord of the worlds know His creation and their affairs, and He is the One Who created them,[1] mastered and perfected their creation, and He is Ever Courteous with His slaves and All Aware of them and their deeds.

15 **It is He who made the earth tame for you - so walk among its regions and eat of His provision - and to Him is the resurrection.**

Allāh, Alone, is He Who has made the earth for you easy and spread out upon which you may rest. So go through all of its corners and regions and eat from Allāh's provision that he brings therefrom for your sake and unto Him alone will you be resurrected from your graves for the reckoning and recompense.

In this is verse is a gesture pointing to seeking sustenance and working. It is also a proof that Allāh is the True Deity worthy of worship, alone, without any partner. It also contains a proof of His power and omnipotence, a reminder of His bounties and a warning from involving oneself too much with the worldly life.

16 **Do you feel secure that He who is over the heaven would not cause the earth to swallow you and suddenly it would sway?**

17 **Or do you feel secure that He who is over the heaven would not send against you a storm of stones? Then you would know how [severe] was My warning.**

Do you feel safe - O disbelievers of *Makkah* - from Allāh, He Who is above the heavens, that He may cause the earth to swallow you up and behold it would quake and shake you up until you die? Do you feel safe from Allāh, He Who is above the heavens, that He may send upon you a violent wind, which will stone you with small pebbles, and you will soon know - O you disbelievers - how terrible is my warning unto you when you see the punishment, and at that time knowledge will not benefit you in any way. In this verse is the affirmation of Allāh's loftiness, in the manner that suits His majesty, the Sublime.

18 **And already had those before them denied, and how [terrible] was My reproach.**

Indeed, those who came before the disbelievers of *Makkah* such as the people of Noah, *'Aad* and *Thamood* belied their messengers. So how was my torment on them, and how I changed the bounty they were in, by sending down my punishment and destroying them?

19 **Do they not see the birds above them with wings outspread and [sometimes] folded in? None holds them [aloft] except**

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[1] Another accepted meaning is "Does He who created not know...?"

وَأَسِرُّوا۟ قَوْلَكُمْ أَوِ ٱجْهَرُوا۟ بِهِۦٓ ۖ إِنَّهُۥ عَلِيمٌۢ بِذَاتِ ٱلصُّدُورِ ﴿١٣﴾ أَلَا
يَعْلَمُ مَنْ خَلَقَ وَهُوَ ٱللَّطِيفُ ٱلْخَبِيرُ ﴿١٤﴾ هُوَ ٱلَّذِى جَعَلَ لَكُمُ
ٱلْأَرْضَ ذَلُولًا فَٱمْشُوا۟ فِى مَنَاكِبِهَا وَكُلُوا۟ مِن رِّزْقِهِۦ ۖ وَإِلَيْهِ ٱلنُّشُورُ
﴿١٥﴾ ءَأَمِنتُم مَّن فِى ٱلسَّمَآءِ أَن يَخْسِفَ بِكُمُ ٱلْأَرْضَ فَإِذَا هِىَ
تَمُورُ ﴿١٦﴾ أَمْ أَمِنتُم مَّن فِى ٱلسَّمَآءِ أَن يُرْسِلَ عَلَيْكُمْ حَاصِبًا ۖ
فَسَتَعْلَمُونَ كَيْفَ نَذِيرِ ﴿١٧﴾ وَلَقَدْ كَذَّبَ ٱلَّذِينَ مِن قَبْلِهِمْ فَكَيْفَ
كَانَ نَكِيرِ ﴿١٨﴾ أَوَلَمْ يَرَوْا۟ إِلَى ٱلطَّيْرِ فَوْقَهُمْ صَٰٓفَّٰتٍ وَيَقْبِضْنَ ۚ مَا
يُمْسِكُهُنَّ إِلَّا ٱلرَّحْمَٰنُ ۚ إِنَّهُۥ بِكُلِّ شَىْءٍۭ بَصِيرٌ ﴿١٩﴾ أَمَّنْ هَٰذَا ٱلَّذِى
هُوَ جُندٌ لَّكُمْ يَنصُرُكُم مِّن دُونِ ٱلرَّحْمَٰنِ ۚ إِنِ ٱلْكَٰفِرُونَ إِلَّا فِى غُرُورٍ
﴿٢٠﴾ أَمَّنْ هَٰذَا ٱلَّذِى يَرْزُقُكُمْ إِنْ أَمْسَكَ رِزْقَهُۥ ۚ بَل لَّجُّوا۟ فِى عُتُوٍّ
وَنُفُورٍ ﴿٢١﴾ أَفَمَن يَمْشِى مُكِبًّا عَلَىٰ وَجْهِهِۦٓ أَهْدَىٰٓ أَمَّن يَمْشِى سَوِيًّا
عَلَىٰ صِرَٰطٍ مُّسْتَقِيمٍ ﴿٢٢﴾ قُلْ هُوَ ٱلَّذِىٓ أَنشَأَكُمْ وَجَعَلَ لَكُمُ ٱلسَّمْعَ
وَٱلْأَبْصَٰرَ وَٱلْأَفْـِٔدَةَ ۖ قَلِيلًا مَّا تَشْكُرُونَ ﴿٢٣﴾ قُلْ هُوَ ٱلَّذِى ذَرَأَكُمْ
فِى ٱلْأَرْضِ وَإِلَيْهِ تُحْشَرُونَ ﴿٢٤﴾ وَيَقُولُونَ مَتَىٰ هَٰذَا ٱلْوَعْدُ إِن كُنتُمْ
صَٰدِقِينَ ﴿٢٥﴾ قُلْ إِنَّمَا ٱلْعِلْمُ عِندَ ٱللَّهِ وَإِنَّمَآ أَنَا۠ نَذِيرٌ مُّبِينٌ ﴿٢٦﴾

the Most Merciful. Indeed He is, of all things, Seeing.

(20) Or who is it that could be an army for you to aid you other than the Most Merciful? The disbelievers are not but in delusion.

(21) Or who is it that could provide for you if He withheld His provision? But they have persisted in insolence and aversion.

Have these disbelievers become heedless and did not look at the birds above them how they spread out their wings while they fly in the air and occasionally retract them back to their sides? None saves them from falling down at that time except for the Most Merciful. Surely, He is the All-Seer, so you cannot find any fault or defect in His creation. Instead who is that, according to your claim - O you disbelievers - who is a party for you and aids you besides the Most Merciful, if He intends bad for you? In this claim the disbelievers are not in anything other than deception and misguidance from the devil. Rather, who is he who can supposedly provide you with sustenance if Allāh withholds His sustenance and prevents it from you? Nay! The disbelievers have continued in their transgression and misguidance in obstinacy and haughtiness from the truth. Thus, they neither hear nor follow it.

(22) Then is one who walks fallen on his face better guided or one who walks erect on a straight path?

Or is the one who walks flipped over on his face and does not know how or where to go more guided and upright upon the straight path or he who walks straight, standing upright, free from any harm or danger, upon a clear path in which there lies no crookedness? This is a parable that Allāh has made between the disbeliever and the believer.

(23) Say, "It is He who has produced you and made for you hearing and vision and hearts [i.e., intellect]; little are you grateful."

(24) Say, "It is He who has multiplied you throughout the earth, and to Him you will be gathered."

Say to them - O you Messenger - : 'He is Allāh Who has brought you into existence from nothing and made for you hearing with which you may listen, sight with which you may see and hearts with which you may understand. Very little thanks - O you disbelievers - do you show to your Lord Who has blessed you with those senses. Say to them: 'He is Allāh Who created you and caused you to spread throughout the earth and unto Him alone shall you all be gathered for reckoning and reward after this dispersal.

(25) And they say, "When is this promise, if you should be truthful?"

(26) Say, "The knowledge is only with Allāh, and I am only a clear warner."

The disbelievers say, 'When will this promise of us being gathered and resurrected come true - O Muḥammad-? Inform us of its set time - O you believers - if you are truthful in that which you claim?' Say to these people - O you Messenger -: 'The knowledge of the establishment of the Hour is something that Allāh only knows and I am nothing but a warner unto you. I warn you so that you may fear the outcome of your disbelief and I make a thorough and total clarification of what Allāh has ordered me to clarify.

(27) But when they see it approaching, the faces of those who disbelieve will be distressed, and it will be said, "This is that for which you used to call."

So when the disbelievers see Allāh's punishment at close hand and by their

فَلَمَّا رَأَوْهُ زُلْفَةً سِيٓـَٔتْ وُجُوهُ ٱلَّذِينَ كَفَرُوا۟ وَقِيلَ هَٰذَا ٱلَّذِى
كُنتُم بِهِۦ تَدَّعُونَ ﴿٢٧﴾ قُلْ أَرَءَيْتُمْ إِنْ أَهْلَكَنِىَ ٱللَّهُ وَمَن مَّعِىَ
أَوْ رَحِمَنَا فَمَن يُجِيرُ ٱلْكَٰفِرِينَ مِنْ عَذَابٍ أَلِيمٍ ﴿٢٨﴾ قُلْ هُوَ
ٱلرَّحْمَٰنُ ءَامَنَّا بِهِۦ وَعَلَيْهِ تَوَكَّلْنَا فَسَتَعْلَمُونَ مَنْ هُوَ فِى ضَلَٰلٍ مُّبِينٍ
﴿٢٩﴾ قُلْ أَرَءَيْتُمْ إِنْ أَصْبَحَ مَآؤُكُمْ غَوْرًا فَمَن يَأْتِيكُم بِمَآءٍ مَّعِينٍۭ ﴿٣٠﴾

ترتيبها ٦٨ — سُورَةُ القَلَمِ — آياتها ٥٢

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

نٓ ۚ وَٱلْقَلَمِ وَمَا يَسْطُرُونَ ﴿١﴾ مَآ أَنتَ بِنِعْمَةِ رَبِّكَ بِمَجْنُونٍ ﴿٢﴾
وَإِنَّ لَكَ لَأَجْرًا غَيْرَ مَمْنُونٍ ﴿٣﴾ وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ ﴿٤﴾
فَسَتُبْصِرُ وَيُبْصِرُونَ ﴿٥﴾ بِأَييِّكُمُ ٱلْمَفْتُونُ ﴿٦﴾ إِنَّ رَبَّكَ هُوَ
أَعْلَمُ بِمَن ضَلَّ عَن سَبِيلِهِۦ وَهُوَ أَعْلَمُ بِٱلْمُهْتَدِينَ ﴿٧﴾ فَلَا تُطِعِ
ٱلْمُكَذِّبِينَ ﴿٨﴾ وَدُّوا۟ لَوْ تُدْهِنُ فَيُدْهِنُونَ ﴿٩﴾ وَلَا تُطِعْ كُلَّ
حَلَّافٍ مَّهِينٍ ﴿١٠﴾ هَمَّازٍ مَّشَّآءٍۭ بِنَمِيمٍ ﴿١١﴾ مَّنَّاعٍ لِّلْخَيْرِ مُعْتَدٍ
أَثِيمٍ ﴿١٢﴾ عُتُلٍّۭ بَعْدَ ذَٰلِكَ زَنِيمٍ ﴿١٣﴾ أَن كَانَ ذَا مَالٍ وَبَنِينَ
﴿١٤﴾ إِذَا تُتْلَىٰ عَلَيْهِ ءَايَٰتُنَا قَالَ أَسَٰطِيرُ ٱلْأَوَّلِينَ ﴿١٥﴾

eyesight the humiliation and disgrace will appear upon their faces, and it will be said to them in great reproof: ‘This is that which you wanted hastened in the worldly life. ’

(28) Say, [O Muḥammad], "Have you considered: whether Allāh should cause my death and those with me or have mercy upon us, who can protect the disbelievers from a painful punishment?"

Say to these disbelievers - O Messenger - : ‘Inform me if Allāh causes me and those with me, from the believers, to die just as you wish, or shows us mercy and delays our appointed terms and pardons us from His punishment, who is the one that can protect and prevent you from an excruciating, painful punishment?’

29 **(29) Say, "He is the Most Merciful; we have believed in Him, and upon Him we have relied. And you will [come to] know who it is that is in clear error."**

Say, ‘He is Allāh, the Most Merciful, we believe in Him, act in accordance to His legislation and obey Him, in Him alone do we place our trust in all of our affairs. Therefore you -O you disbelievers- will soon know, when the punishment descends (upon you), which of the two groups from amongst us is in clear remoteness from Allāh’s straight path?’

(30) Say, "Have you considered: if your water was to become sunken [into the earth], then who could bring you flowing water?"

Say - O you Messenger - to these polytheists and idolaters: ‘Tell me if your water that you drink became lost within the earth and you cannot reach it by any means, who besides Allāh could bring forth to you water to flow upon the face of the earth and gushing forth from springs?’

(68) Sūrat al-Qalam

The Pen

Bismillāhir-Raḥmānir-Raḥeem

(1) Nūn. By the pen and what they inscribe,
(2) You are not, [O Muḥammad], by the favor of your Lord, a madman.
(3) And indeed, for you is a reward uninterrupted.
(4) And indeed, you are of a great moral character.

Noon. That which pertains to the separated letters in the beginning of the chapters of the Qur’ān has already been mentioned in the beginning of Sūrat al-Baqarah.[1]

Allāh swears by the pen with which the angels and mankind write, and He also swears by that which they record: the good, the beneficial things and the sciences, that you - O Messenger - because of the favor of your Lord upon you by making you a prophet and a messenger, are not weak minded, nor foolish, and you will certainly receive a great reward, undiminished and unending, because of the hardships that you bear in conveying the message. You - O Messenger - are also upon a magnificent standard of character, which is that which the Qur’ān entails of noble manners and excellent conduct. Indeed, complying with the Qur'ān, for him, was something that came naturally; he would comply with its commands

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[1] This letter and the other disconnected letters at the beginning of the sūrahs are an indication that the Qur’ān is a miracle. By the Qur’ān being comprised of the letters of the Arabic language, it was a challenge for the polytheists, who could not bring anything similar to it, even though they were the most eloquent Arabs. This proves that it was a revelation from Allāh, the Most High.

and avoid that which it prohibited.
5 **So you will see and they will see.**
6 **Which of you is the afflicted [with insanity].**
You - O Messenger - will soon know, along with the disbelievers, which one of you is being put through turmoil and he who is insane.
7 **Indeed, your Lord is most knowing of who has gone astray from His way, and He is most knowing of the [rightly] guided.**
Indeed your Lord, the Sublime, knows best of the one who is unfortunate and deviating from Allāh's religion and path of guidance. He also knows best of the one who is pious and guided to the religion of truth.
8 **Then do not obey the deniers.**
So be firm - O you Messenger - upon that which you are doing, opposing the deniers and do not obey them.
9 **They wish that you would soften [in your position], so they would soften [toward you].**
They wish and would love if you were to treat them with gentleness and leniency and flatter them for some of that which they do, and thus be soft and lenient to you [in return].
10 **And do not obey every worthless habitual swearer**
11 **[And] scorner, going about with malicious gossip -**
12 **A preventer of good, transgressing and sinful,**
13 **Cruel, moreover, and an illegitimate pretender.**
14 **Because he is a possessor of wealth and children,**
15 **When Our verses are recited to him, he says, "Legends of the former peoples."**
Do not obey - O you Messenger - any individual who abundantly swears, a low, ignoble liar, who back bites the people, carries tales between them with the intent to cause trouble, miserly with his wealth and stingy to pay the due right upon it, stern in preventing the good, one who transgresses the boundaries in aggression against the people and in committing unlawful deeds, very sinful, obstinate in his disbelief, lewd and obscene, who is attributed to other than his father (i.e., born out of wedlock and falsely claims a particular lineage). Yet, due to his great wealth, property and sons he is arrogant and haughty towards the truth. Whenever someone reads to him the verses from the Qur'ān he belies them and says, 'These are the false stories and the folklore of old'.
Even though these verses were sent down regarding some of the polytheists like Waleed Ibn al-Mugheerah, they include a warning for the Muslim against being in agreement with those who have these blameworthy qualities and condemned characteristics.
16 **We will brand him upon the snout.**
We will place a permanent sign on his nose which will never leave him, as a punishment for him and to be exposed by it in front of the people.
17 **Indeed, We have tried them as We tried the companions of the garden, when they swore to cut its fruit in the [early] morning**
18 **Without making exception.**
Indeed we have tested the people of *Makkah* with hunger, drought and famine just as we have tested the people of the garden when they swore amongst each other that they would pick the fruit harvests from their garden early in the morning and no one from the poor and needy will eat therefrom; but they did not say, *'insha Allāh'* (if Allāh wills).[1]
19 **So there came upon it [i.e., the garden] an affliction from your Lord while they were asleep.**
20 **And it became as though reaped.**
So Allāh sent down a fire that burnt it up during the night while they were asleep, and the garden became burnt up, black, like a dark night.
21 **And they called one another at morning,**
22 **[Saying], "Go early to your crop if you would cut the fruit."**
So they called out to each other first thing in the morning, 'Go out early to your harvest if you insist upon picking your fruit.'
23 **So they set out, while lowering their voices,**
24 **[Saying], "There will surely not enter it today upon you [any] poor person."**
So they rushed forth whispering to each other, 'Do not allow any needy person to enter your garden today!'
25 **And they went early in determination, [assuming themselves] able.**
Thus, they went forth in the beginning of the day to their garden with their ill intent to prevent the needy from the fruit harvest and they had the utmost ability to execute this plan in their minds.
26 **But when they saw it, they said, "Indeed, we are lost;**
27 **Rather, we have been deprived."**
28 **The most moderate of them said, "Did I not say to you, 'Why do you not**

[1] i.e., nothing can be accomplished unless Allāh wills.

سَنَسِمُهُۥ عَلَى ٱلۡخُرۡطُومِ ١٦ إِنَّا بَلَوۡنَٰهُمۡ كَمَا بَلَوۡنَآ أَصۡحَٰبَ ٱلۡجَنَّةِ إِذۡ أَقۡسَمُواْ
لَيَصۡرِمُنَّهَا مُصۡبِحِينَ ١٧ وَلَا يَسۡتَثۡنُونَ ١٨ فَطَافَ عَلَيۡهَا طَآئِفٞ مِّن رَّبِّكَ
وَهُمۡ نَآئِمُونَ ١٩ فَأَصۡبَحَتۡ كَٱلصَّرِيمِ ٢٠ فَتَنَادَوۡاْ مُصۡبِحِينَ ٢١ أَنِ
ٱغۡدُواْ عَلَىٰ حَرۡثِكُمۡ إِن كُنتُمۡ صَٰرِمِينَ ٢٢ فَٱنطَلَقُواْ وَهُمۡ يَتَخَٰفَتُونَ ٢٣
أَن لَّا يَدۡخُلَنَّهَا ٱلۡيَوۡمَ عَلَيۡكُم مِّسۡكِينٞ ٢٤ وَغَدَوۡاْ عَلَىٰ حَرۡدٖ قَٰدِرِينَ ٢٥ فَلَمَّا
رَأَوۡهَا قَالُوٓاْ إِنَّا لَضَآلُّونَ ٢٦ بَلۡ نَحۡنُ مَحۡرُومُونَ ٢٧ قَالَ أَوۡسَطُهُمۡ أَلَمۡ أَقُل
لَّكُمۡ لَوۡلَا تُسَبِّحُونَ ٢٨ قَالُواْ سُبۡحَٰنَ رَبِّنَآ إِنَّا كُنَّا ظَٰلِمِينَ ٢٩ فَأَقۡبَلَ
بَعۡضُهُمۡ عَلَىٰ بَعۡضٖ يَتَلَٰوَمُونَ ٣٠ قَالُواْ يَٰوَيۡلَنَآ إِنَّا كُنَّا طَٰغِينَ ٣١ عَسَىٰ
رَبُّنَآ أَن يُبۡدِلَنَا خَيۡرٗا مِّنۡهَآ إِنَّآ إِلَىٰ رَبِّنَا رَٰغِبُونَ ٣٢ كَذَٰلِكَ ٱلۡعَذَابُۖ وَلَعَذَابُ
ٱلۡأٓخِرَةِ أَكۡبَرُۚ لَوۡ كَانُواْ يَعۡلَمُونَ ٣٣ إِنَّ لِلۡمُتَّقِينَ عِندَ رَبِّهِمۡ جَنَّٰتِ ٱلنَّعِيمِ
٣٤ أَفَنَجۡعَلُ ٱلۡمُسۡلِمِينَ كَٱلۡمُجۡرِمِينَ ٣٥ مَا لَكُمۡ كَيۡفَ تَحۡكُمُونَ ٣٦ أَمۡ
لَكُمۡ كِتَٰبٞ فِيهِ تَدۡرُسُونَ ٣٧ إِنَّ لَكُمۡ فِيهِ لَمَا تَخَيَّرُونَ ٣٨ أَمۡ لَكُمۡ أَيۡمَٰنٌ
عَلَيۡنَا بَٰلِغَةٌ إِلَىٰ يَوۡمِ ٱلۡقِيَٰمَةِ إِنَّ لَكُمۡ لَمَا تَحۡكُمُونَ ٣٩ سَلۡهُمۡ أَيُّهُم
بِذَٰلِكَ زَعِيمٌ ٤٠ أَمۡ لَهُمۡ شُرَكَآءُ فَلۡيَأۡتُواْ بِشُرَكَآئِهِمۡ إِن كَانُواْ صَٰدِقِينَ ٤١
يَوۡمَ يُكۡشَفُ عَن سَاقٖ وَيُدۡعَوۡنَ إِلَى ٱلسُّجُودِ فَلَا يَسۡتَطِيعُونَ ٤٢

exalt [Allāh]?'"

(29) They said, "Exalted is our Lord! Indeed, we were wrongdoers."

(30) Then they approached one another, blaming each other.

(31) They said, "O woe to us; indeed we were transgressors.

(32) Perhaps our Lord will substitute for us [one] better than it. Indeed, we are toward our Lord desirous."

(33) Such is the punishment [of this world]. And the punishment of the Hereafter is greater, if they only knew.

So when they saw that their garden had became burnt up, they denied it and said, 'Indeed we have taken the wrong way'. But when they realized that it was actually their garden they said, 'Nay, rather we have been deprived from its good because of our firm resolve to be stingy and prevent the needy.' The best of them said, 'Did not I say to you to say, 'insha Allāh' (if Allāh wills). They then said, after returning back to their correct senses, 'Allāh, our Lord, is far removed from any wrong doing regarding that which has befallen us. Rather, we are the wrong doers to our own selves by not saying insha Allāh (if Allāh wills), and because of the evil intention that we had.' So they began to turn to each other blaming one another for not saying insha Allāh (if Allāh wills) and upon their evil intention, and said, 'O woe to us! Indeed, we were transgressing the boundaries in preventing the poor and opposing Allāh's command. Perhaps, our Lord will give us better than our garden because of our repentance and acknowledgement of our mistake (sin). Unto our Lord, alone, do we turn desirous (of what is with him), hoping for his pardon and seeking good.' With the likes of that punishment with which we punished the people of the Garden do we chastise in the worldly life all of those who oppose Allāh's commands, are stingy with that which Allāh has bestowed them, and do not fulfill Allāh's right therein. And certainly the punishment in the Hereafter is more formidable and severe than that of the life of this world. And if they only knew, they would avoid everything that brings about this punishment.

(34) Indeed, for the righteous with their Lord are the Gardens of Pleasure.

Verily, those who protect themselves from the punishment of Allāh by doing that which He has ordered them with and leaving off that which He has forbade them from will have with their Lord, in the Hereafter, gardens of eternal bliss.

(35) Then will We treat the Muslims like the criminals? (36) What is [the matter] with you? How do you judge?

Shall We then make those who are ever submissive to Allāh through obedience, like the disbelievers? What is the matter with you that you have made such an unjust ruling and made them equal in reward?

(37) Or do you have a scripture in which you learn (38) That indeed for you is whatever you choose?

Or do you have a book which was sent down from heaven in which you find that the obedient one is equal to the sinful; thus you study therein what you say? Therefore, you have in this book that which you desire; but you have no such (book).

(39) Or do you have oaths [binding] upon Us, extending until the Day of Resurrection, that indeed for you is whatever you judge?

Or do you have covenants and pledges from

Us which tell you that what you wish and desire will take place?

(40) Ask them which of them, for that [claim], is responsible. (41) Or do they have partners? Then let them bring their partners, if they should be truthful.

Ask the polytheists - O you Messenger - which one of them can assure and guarantee that this will happen? Or do they have deities that will assure for them what they say and aid them in achieving their goal, then let them bring them if they are truthful in their claim?

(42) The Day the shin will be uncovered and they are invited to prostration but they [i.e., the disbelievers] will not be able,

On the Day of Resurrection the affair will become severe and its horrors very difficult and Allāh, the Exalted, will come to judge between the creation, and uncover His noble shin which does not resemble anything. He (Ṣal-lal-laahu alaihi wa sal-lam) said: "Our Lord will uncover His shin and every single Believer, male and female will prostate unto Him, and all of those who used to prostrate in the worldly life out of showing off and seeking reputation will go to prostrate but their backs will be made one stiff bone." Collected by al-Bukhārī and Muslim.

(43) Their eyes humbled, humiliation will cover them. And they used to be invited to prostration while they were sound.

Their eyes will be downcast and they will not raise them at all; a severe humiliation will cover them from Allāh's punishment. In the worldly life they used to be called to offer the prayer and worship for Allāh, while they were healthy and capable of it, but they did not prostrate due to haughtiness and pride.

(44) So leave Me, [O Muḥammad], with [the matter of] whoever denies this statement [i.e., the Qur'ān]. We will progressively lead them [to punishment] from where they do not know.

(45) And I will give them time. Indeed, My plan is firm.

Therefore, leave me - O you Messenger - and those who belie this Qur'ān, for surely it is upon Me to reward them and take retribution from them. We shall provide them with wealth, children and countless blessings to overcome them gradually, while they realize not that it is a means leading to their destruction. I shall leave them be and lengthen their lives in order that they may increase in sin, for surely my plan for the people of disbelief is firm and severe.

خَٰشِعَةً أَبۡصَٰرُهُمۡ تَرۡهَقُهُمۡ ذِلَّةٞۖ وَقَدۡ كَانُواْ يُدۡعَوۡنَ إِلَى ٱلسُّجُودِ وَهُمۡ سَٰلِمُونَ
٤٣ فَذَرۡنِي وَمَن يُكَذِّبُ بِهَٰذَا ٱلۡحَدِيثِۖ سَنَسۡتَدۡرِجُهُم مِّنۡ حَيۡثُ
لَا يَعۡلَمُونَ ٤٤ وَأُمۡلِي لَهُمۡۚ إِنَّ كَيۡدِي مَتِينٌ ٤٥ أَمۡ تَسۡـَٔلُهُمۡ أَجۡرٗا فَهُم
مِّن مَّغۡرَمٖ مُّثۡقَلُونَ ٤٦ أَمۡ عِندَهُمُ ٱلۡغَيۡبُ فَهُمۡ يَكۡتُبُونَ ٤٧ فَٱصۡبِرۡ
لِحُكۡمِ رَبِّكَ وَلَا تَكُن كَصَاحِبِ ٱلۡحُوتِ إِذۡ نَادَىٰ وَهُوَ مَكۡظُومٞ ٤٨ لَّوۡلَآ
أَن تَدَٰرَكَهُۥ نِعۡمَةٞ مِّن رَّبِّهِۦ لَنُبِذَ بِٱلۡعَرَآءِ وَهُوَ مَذۡمُومٞ ٤٩ فَٱجۡتَبَٰهُ رَبُّهُۥ
فَجَعَلَهُۥ مِنَ ٱلصَّٰلِحِينَ ٥٠ وَإِن يَكَادُ ٱلَّذِينَ كَفَرُواْ لَيُزۡلِقُونَكَ بِأَبۡصَٰرِهِمۡ
لَمَّا سَمِعُواْ ٱلذِّكۡرَ وَيَقُولُونَ إِنَّهُۥ لَمَجۡنُونٞ ٥١ وَمَا هُوَ إِلَّا ذِكۡرٞ لِّلۡعَٰلَمِينَ ٥٢

سُورَةُ الحَاقَّةِ

ترتيبها ٦٩ — آياتها ٥٢

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

ٱلۡحَآقَّةُ ١ مَا ٱلۡحَآقَّةُ ٢ وَمَآ أَدۡرَىٰكَ مَا ٱلۡحَآقَّةُ ٣ كَذَّبَتۡ ثَمُودُ
وَعَادُۢ بِٱلۡقَارِعَةِ ٤ فَأَمَّا ثَمُودُ فَأُهۡلِكُواْ بِٱلطَّاغِيَةِ ٥ وَأَمَّا
عَادٞ فَأُهۡلِكُواْ بِرِيحٖ صَرۡصَرٍ عَاتِيَةٖ ٦ سَخَّرَهَا عَلَيۡهِمۡ
سَبۡعَ لَيَالٖ وَثَمَٰنِيَةَ أَيَّامٍ حُسُومٗا فَتَرَى ٱلۡقَوۡمَ فِيهَا صَرۡعَىٰ
كَأَنَّهُمۡ أَعۡجَازُ نَخۡلٍ خَاوِيَةٖ ٧ فَهَلۡ تَرَىٰ لَهُم مِّنۢ بَاقِيَةٖ ٨

(46) Or do you ask of them a payment, so they are by debt burdened down? (47) Or have they [knowledge of] the unseen, so they write [it] down?

Or do you ask these idolaters -O Messenger- a worldly reward for conveying the message so that they bear a heavy burden and are in great debt therefrom. Or do they have knowledge of the unseen so they write from it what they pass judgment with for themselves, that they are in the estimation of Allāh superior to those who believe in Him?

(48) Then be patient for the decision of your Lord, [O Muḥammad], and be not like the companion of the fish [i.e., Jonah] when he called out while he was distressed. (49) If not that a favor [i.e., mercy] from his Lord overtook him, he would have been thrown onto the naked shore while he was censured. (50) And his Lord chose him and made him of the righteous.

So be patient - O Messenger - with that which your Lord has ordained and decreed, including their being granted respite and the delay of your triumph over them. And be not

like the man of the whale who is [the Prophet] *Yoonus*, peace be upon him, in his anger and lack of patience with his people, when he called out to his Lord, while he was full with anger asking for their punishment to be hurried on them. If it was not for the bounty of his Lord reaching him, by Him inspiring him to offer repentance and it being accepted, he would have been spat out from the belly of the whale upon an open wasteland while committing that which he would be blamed for.[1] Instead, his Lord had chosen him for His message and made him one of the righteous, whose intentions, statements and actions are upright and correct.

51 **And indeed, those who disbelieve would almost make you slip with their eyes [i.e., looks] when they hear the message, and they say, "Indeed, he is mad."**

The disbelievers-when they hear the Qur'ān almost strike you - O Messenger - with their evil eyes, due to their hatred of you, were it not the protection of Allāh and His defense of you. And they say, according to their desires, 'Surely, he is insane!'

52 **But it is not except a reminder to the worlds.**

The Qur'ān is nothing but an exhortation and a reminder for all creation, mankind and jinn.

(69) Sūrat al-Ḥāqqah

The Inevitable Reality

Bismillāhir-Raḥmānir-Raḥeem

1 **The Inevitable Reality -**
2 **What is the Inevitable Reality?**
3 **And what can make you know what is the Inevitable Reality?**

The Resurrection which will truly happen, is that in which the promise and threat (of Allāh) will be actualized. And what is the Resurrection which will truly take place, in terms of its description and state? And what will cause you to realize - O Messenger - and come to know the reality of this resurrection and illustrate for you its fright and severity?

4 **Thamūd and 'Aad denied the Striking Calamity [i.e., the Resurrection].**

Thamood - who were the people of *Sālih'*, and *'Aad* - who were the people of Hood- belied the resurrection from which the hearts clatter when thinking of its terror.

5 **So as for Thamūd, they were destroyed by the overpowering [blast].**
6 **And as for 'Aad, they were destroyed by a screaming, violent wind.**
7 **Which He [i.e., Allāh] imposed upon them for seven nights and eight days in succession, so you would see the people therein fallen as if they were hollow trunks of palm trees.**
8 **Then do you see of them any remains?**

As for *Thamood*, then they were destroyed with a great shout which transgressed all bounds in its severity and harness. As for *'Aad,* then they were destroyed with an extremely cold wind, terribly violent, which Allāh unleashed on them for seven nights and eight consecutive days, not stopping or giving them the least of a break. Thus, you see them during those days and nights dead, as if they were rotted date palm tree trunks, eaten up from the inside. So do you see any soul of these people that remained and survived their destruction?

9 **And there came Pharaoh and those before him and the overturned cities with sin.**
10 **And they disobeyed the messenger of their Lord, so He seized them with a seizure exceeding [in severity].**

Then the oppressive tyrant Pharaoh came - and those nations who preceded him - which disbelieved in their messengers, and the people of the towns, the people of *Loot*, those whose homes were flipped over because of the repugnant acts that they used to perform, such as associating partners with Allāh in worship, disbelief and lewd sexual acts. All of these nations disobeyed the messenger of their Lord, Who He sent to them, and so Allāh seized them with a severe, horrible chastisement.

11 **Indeed, when the water overflowed, We carried you [i.e., your ancestors] in the sailing ship**
12 **That We might make it for you a reminder and [that] a conscious ear would be conscious of it.**

Verily, when the water transgressed its limit, rose and overflowed, we carried your ancestors along with Noah, in the ark which flowed above the water, in order that We would make the event in which there was the survival of the believers and the drowning of the disbelievers a lesson and an exhortation, which every ear that retains and understands from Allāh would memorize.

13 **Then when the Horn is blown with one blast**
14 **And the earth and the mountains are**

[1] See [37:139-148].

lifted and leveled with one blow [i.e., stroke] -
(15) Then on that Day, the Occurrence [i.e., Resurrection] will occur,
(16) And the heaven will split [open], for that Day it is infirm.
(17) And the angels are at its edges. And there will bear the Throne of your Lord above them, that Day, eight [of them].
(18) That Day, you will be exhibited [for judgement]; not hidden among you is anything concealed.

So when the angel blows into the trumpet once, which is the first blowing from which the entire world will die, the earth is raised and the mountains will be vanished from their places and crushed to dust. At that time the Resurrection will take place. The heavens will split asunder and will be weak and soft, unable to hold together or remain solid. And the angels on its sides and ends, carrying the throne of your Lord above them, on the Day of Resurrection, will be eight great angels. During that day you will be presented in front of Allāh - O mankind - for reckoning and reward and nothing of your secrets will be hidden from him.

(19) So as for he who is given his record in his right hand, he will say, "Here, read my record!
(20) Indeed, I was certain that I would be meeting my account."
(21) So he will be in a pleasant life
(22) In an elevated garden.
(23) Its [fruit] to be picked hanging near.
(24) [They will be told], "Eat and drink in satisfaction for what you put forth in the days past."

As for he who is given the book of his deeds in his right hand, then he will say out of happiness and joy: ‘Take my book and read it. Indeed, in the worldly life I was certain that I would meet my reward on the Day of Resurrection, so I prepared for this by faith and righteous deeds’. Hence, he will live in a pleasant, easy life, in a Garden high in stations and levels. Its fruits will be close by, in the reach of those standing, sitting and lying down. It will be said to them: ‘Eat and drink simply without any harm or annoyance, you will be free from each and every disliked thing, because of the righteous deeds that you put forth in your past days in the world.

(25) But as for he who is given his record in his left hand, he will say, "Oh, I wish I had not been given my record
(26) And had not known what is my account.

وَجَآءَ فِرۡعَوۡنُ وَمَن قَبۡلَهُۥ وَٱلۡمُؤۡتَفِكَٰتُ بِٱلۡخَاطِئَةِ ﴿٩﴾ فَعَصَوۡاْ رَسُولَ
رَبِّهِمۡ فَأَخَذَهُمۡ أَخۡذَةٗ رَّابِيَةً ﴿١٠﴾ إِنَّا لَمَّا طَغَا ٱلۡمَآءُ حَمَلۡنَٰكُمۡ فِي ٱلۡجَارِيَةِ
﴿١١﴾ لِنَجۡعَلَهَا لَكُمۡ تَذۡكِرَةٗ وَتَعِيَهَآ أُذُنٞ وَٰعِيَةٞ ﴿١٢﴾ فَإِذَا نُفِخَ فِي ٱلصُّورِ
نَفۡخَةٞ وَٰحِدَةٞ ﴿١٣﴾ وَحُمِلَتِ ٱلۡأَرۡضُ وَٱلۡجِبَالُ فَدُكَّتَا دَكَّةٗ وَٰحِدَةٗ ﴿١٤﴾
فَيَوۡمَئِذٖ وَقَعَتِ ٱلۡوَاقِعَةُ ﴿١٥﴾ وَٱنشَقَّتِ ٱلسَّمَآءُ فَهِيَ يَوۡمَئِذٖ وَاهِيَةٞ
﴿١٦﴾ وَٱلۡمَلَكُ عَلَىٰٓ أَرۡجَآئِهَاۚ وَيَحۡمِلُ عَرۡشَ رَبِّكَ فَوۡقَهُمۡ يَوۡمَئِذٖ ثَمَٰنِيَةٞ
﴿١٧﴾ يَوۡمَئِذٖ تُعۡرَضُونَ لَا تَخۡفَىٰ مِنكُمۡ خَافِيَةٞ ﴿١٨﴾ فَأَمَّا مَنۡ أُوتِيَ
كِتَٰبَهُۥ بِيَمِينِهِۦ فَيَقُولُ هَآؤُمُ ٱقۡرَءُواْ كِتَٰبِيَهۡ ﴿١٩﴾ إِنِّي ظَنَنتُ أَنِّي مُلَٰقٍ
حِسَابِيَهۡ ﴿٢٠﴾ فَهُوَ فِي عِيشَةٖ رَّاضِيَةٖ ﴿٢١﴾ فِي جَنَّةٍ عَالِيَةٖ ﴿٢٢﴾
قُطُوفُهَا دَانِيَةٞ ﴿٢٣﴾ كُلُواْ وَٱشۡرَبُواْ هَنِيٓـَٔۢا بِمَآ أَسۡلَفۡتُمۡ فِي ٱلۡأَيَّامِ
ٱلۡخَالِيَةِ ﴿٢٤﴾ وَأَمَّا مَنۡ أُوتِيَ كِتَٰبَهُۥ بِشِمَالِهِۦ فَيَقُولُ يَٰلَيۡتَنِي لَمۡ أُوتَ كِتَٰبِيَهۡ
﴿٢٥﴾ وَلَمۡ أَدۡرِ مَا حِسَابِيَهۡ ﴿٢٦﴾ يَٰلَيۡتَهَا كَانَتِ ٱلۡقَاضِيَةَ ﴿٢٧﴾ مَآ أَغۡنَىٰ
عَنِّي مَالِيَهۡۜ ﴿٢٨﴾ هَلَكَ عَنِّي سُلۡطَٰنِيَهۡ ﴿٢٩﴾ خُذُوهُ فَغُلُّوهُ ﴿٣٠﴾ ثُمَّ ٱلۡجَحِيمَ
صَلُّوهُ ﴿٣١﴾ ثُمَّ فِي سِلۡسِلَةٖ ذَرۡعُهَا سَبۡعُونَ ذِرَاعٗا فَٱسۡلُكُوهُ ﴿٣٢﴾ إِنَّهُۥ
كَانَ لَا يُؤۡمِنُ بِٱللَّهِ ٱلۡعَظِيمِ ﴿٣٣﴾ وَلَا يَحُضُّ عَلَىٰ طَعَامِ ٱلۡمِسۡكِينِ ﴿٣٤﴾

(27) I wish it [i.e., my death] had been the decisive one.
(28) My wealth has not availed me.
(29) Gone from me is my argument."

As for he who is given the book of his deeds in his left hand, then he will say out of sadness and regret: ‘O woe to me, I wish that I was never given my book and that I never knew what my reward is?! O woe to me, I wish that the death that I died in the worldly life would have ended my affair and that I was never resurrected. My wealth that I gathered in the worldly life has not benefitted me, my arguments have gone from me and there is not any proof or argument that I may use.’

(30) [Allāh will say], "Seize him and shackle him.
(31) Then into Hellfire drive him.
(32) Then into a chain whose length is seventy cubits insert him."
(33) Indeed, he did not used to believe in Allāh, the Most Great,
(34) Nor did he encourage the feeding of the poor.

It will be said to the gate keepers of Hell: ‘Seize this sinful criminal, bind him by his hands to his neck with chains, then toss him

فَلَيْسَ لَهُ ٱلْيَوْمَ هَٰهُنَا حَمِيمٌ ٣٥ وَلَا طَعَامٌ إِلَّا مِنْ غِسْلِينٍ ٣٦ لَّا يَأْكُلُهُۥٓ
إِلَّا ٱلْخَٰطِـُٔونَ ٣٧ فَلَآ أُقْسِمُ بِمَا تُبْصِرُونَ ٣٨ وَمَا لَا تُبْصِرُونَ ٣٩
إِنَّهُۥ لَقَوْلُ رَسُولٍ كَرِيمٍ ٤٠ وَمَا هُوَ بِقَوْلِ شَاعِرٍ ۚ قَلِيلًا مَّا تُؤْمِنُونَ ٤١
وَلَا بِقَوْلِ كَاهِنٍ ۚ قَلِيلًا مَّا تَذَكَّرُونَ ٤٢ تَنزِيلٌ مِّن رَّبِّ ٱلْعَٰلَمِينَ ٤٣ وَلَوْ
تَقَوَّلَ عَلَيْنَا بَعْضَ ٱلْأَقَاوِيلِ ٤٤ لَأَخَذْنَا مِنْهُ بِٱلْيَمِينِ ٤٥ ثُمَّ لَقَطَعْنَا
مِنْهُ ٱلْوَتِينَ ٤٦ فَمَا مِنكُم مِّنْ أَحَدٍ عَنْهُ حَٰجِزِينَ ٤٧ وَإِنَّهُۥ لَتَذْكِرَةٌ
لِّلْمُتَّقِينَ ٤٨ وَإِنَّا لَنَعْلَمُ أَنَّ مِنكُم مُّكَذِّبِينَ ٤٩ وَإِنَّهُۥ لَحَسْرَةٌ عَلَى
ٱلْكَٰفِرِينَ ٥٠ وَإِنَّهُۥ لَحَقُّ ٱلْيَقِينِ ٥١ فَسَبِّحْ بِٱسْمِ رَبِّكَ ٱلْعَظِيمِ ٥٢

سُورَةُ ٱلْمَعَارِجِ

ترتيبها ٧٠ — آياتها ٤٤

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

سَأَلَ سَآئِلٌۢ بِعَذَابٍ وَاقِعٍ ١ لِّلْكَٰفِرِينَ لَيْسَ لَهُۥ دَافِعٌ ٢ مِّنَ
ٱللَّهِ ذِى ٱلْمَعَارِجِ ٣ تَعْرُجُ ٱلْمَلَٰٓئِكَةُ وَٱلرُّوحُ إِلَيْهِ فِى
يَوْمٍ كَانَ مِقْدَارُهُۥ خَمْسِينَ أَلْفَ سَنَةٍ ٤ فَٱصْبِرْ صَبْرًا جَمِيلًا ٥
إِنَّهُمْ يَرَوْنَهُۥ بَعِيدًا ٦ وَنَرَىٰهُ قَرِيبًا ٧ يَوْمَ تَكُونُ ٱلسَّمَآءُ كَٱلْمُهْلِ ٨
وَتَكُونُ ٱلْجِبَالُ كَٱلْعِهْنِ ٩ وَلَا يَسْـَٔلُ حَمِيمٌ حَمِيمًا ١٠

into the blazing fire, so that he may encounter its severe heat; then put him in an iron chain the length of seventy arm lengths. For indeed, he did not believe that Allāh is the True Deiy, deserving of worship, alone, without any partner; nor did he act upon His guidance, nor encourage others in the worldly life to feed the needy and the poor.'

(35) So there is not for him here this Day any devoted friend

Therefore, on the Day of Resurrection, there will not be any close relative to keep the punishment back from this disbeliever.

(36) Nor any food except from the discharge of wounds;
(37) None will eat it except the sinners.

He will not have any food except for putrid fluids of the inhabitants of the fire, none other than the sinful will eat therefrom; those who are persistent upon disbelief in Allāh.

(38) So I swear by what you see (39) And what you do not see (40) [That] indeed, it [i.e., the Qur'ān] is the word of a noble Messenger. (41) And it is not the word of a poet; little do you believe.
(42) Nor the word of a soothsayer; little do you remember. (43) [It is] a revelation from the Lord of the worlds.

So I swear by all that you can see and by that which you cannot see, which is hidden from you, upon the fact that the Qur'ān is the speech of Allāh and that a messenger of a noble lineage, who is very generous recites it. Nor is it a statement of a poet as you falsely claim; little faith do you have. Nor is it rhymes of a soothsayer, little remembrance and pondering do you make to the difference between the two. Rather, it is the speech of the Lord of the Worlds, which He has sent down upon His Messenger, Muḥammad (Ṣal-lal-laahu alaihi wa sal-lam).

(44) And if he [i.e., Muḥammad] had made up about Us some [false] sayings,
(45) We would have seized him by the right hand; (46) Then We would have cut from him the aorta. (47) And there is no one of you who could prevent [Us] from him. (48) And indeed, it [i.e., the Qur'ān] is a reminder for the righteous.

If Muḥammad were to invent something against Us that We did not say, We would have taken retribution from him by force and power, for surely the power of all things lies in His right hand. Then We would have severed from him the aorta. And none of you could prevent Our punishment from him. Indeed, this Qur'ān is an admonishment for the pious, those who comply with Allāh's commands and avoid His prohibitions.

(49) And indeed, We know that among you are deniers.
(50) And indeed, it will be [a cause of] regret upon the disbelievers.
(51) And indeed, it is the truth of certainty.
(52) So exalt the name of your Lord, the Most Great.

Verily, We know that from among you are those who deny this Qur'ān despite how clear and lucid its verses are; and for sure, the denial and belying of it will be a means of regret for the disbelievers when they see their punishment and when they see the believers in bliss. And surely, it (i.e., the Qur'ān) is a confirmed truth, something of absolute certainty, without any doubt. So declare Allāh to be free from anything that does not suit His majesty, and mention Him by His Grandest name.

(70) Sūrat al-Ma‘ārij

The [Possessor of] Loftiness

Bismillāhir-Raḥmānir-Raḥeem

(1) A supplicant asked for a punishment bound to happen (2) To the disbelievers; of it there is no preventer.
(3) [It is] from Allāh, Possessor of Loftiness.
(4) The angels and the Spirit [i.e., Gabriel] will ascend to Him during a Day the extent of which is fifty thousand years.
Someone from the polytheists invoked upon himself and his people for the punishment to be sent down upon them and indeed it will descend upon them on the Day of Resurrection without any choice.[1] There is no one who can prevent Allāh, the Possessor of Loftiness and Sublimity, from sending it down. The angels, along with *Jibreel*, ascend unto Allāh, the Exalted, in a day whose length is fifty thousand years based on our calculation of years in this world. As for the believer, then it will be like the time of a prescribed prayer.
(5) So be patient with gracious patience.
So be patient - O you Messenger - upon their mockery and haste for the punishment, with patience in which there is not despair and no complaining to other than Allāh.
(6) Indeed, they see it [as] distant,
(7) But We see it [as] near.
Verily, the disbelievers see it to be something farfetched and that the punishment will not happen, but We know that it is very close and there is no escape from it.
(8) On the Day the sky will be like murky oil,
(9) And the mountains will be like wool,
On the day in which the heavens will be liquid like sediments of oil[2] and the mountains will be like carded, tinted wool, scattered by the wind.
(10) And no friend will ask [anything of] a friend,
No close relative will ask about any of his other close relatives, because each person will be preoccupied with himself.
(11) They will be shown each other. The criminal will wish that he could be ransomed from the punishment of that Day by his children (12) And his wife and

[1] Disbelievers had challenged the Prophet (*Ṣal-lal-laahu alaihi wa sal-lam*) by invoking Allāh to bring on His punishment. See 8:32.
[2] Or "molten metal."

يُبَصَّرُونَهُمْ ۚ يَوَدُّ ٱلْمُجْرِمُ لَوْ يَفْتَدِى مِنْ عَذَابِ يَوْمِئِذٍۭ بِبَنِيهِ ﴿١١﴾
وَصَٰحِبَتِهِۦ وَأَخِيهِ ﴿١٢﴾ وَفَصِيلَتِهِ ٱلَّتِى تُـْٔوِيهِ ﴿١٣﴾ وَمَن فِى ٱلْأَرْضِ
جَمِيعًا ثُمَّ يُنجِيهِ ﴿١٤﴾ كَلَّآ ۖ إِنَّهَا لَظَىٰ ﴿١٥﴾ نَزَّاعَةً لِّلشَّوَىٰ ﴿١٦﴾ تَدْعُوا۟
مَنْ أَدْبَرَ وَتَوَلَّىٰ ﴿١٧﴾ وَجَمَعَ فَأَوْعَىٰٓ ﴿١٨﴾ ۞ إِنَّ ٱلْإِنسَٰنَ خُلِقَ هَلُوعًا
﴿١٩﴾ إِذَا مَسَّهُ ٱلشَّرُّ جَزُوعًا ﴿٢٠﴾ وَإِذَا مَسَّهُ ٱلْخَيْرُ مَنُوعًا ﴿٢١﴾ إِلَّا
ٱلْمُصَلِّينَ ﴿٢٢﴾ ٱلَّذِينَ هُمْ عَلَىٰ صَلَاتِهِمْ دَآئِمُونَ ﴿٢٣﴾ وَٱلَّذِينَ فِىٓ
أَمْوَٰلِهِمْ حَقٌّ مَّعْلُومٌ ﴿٢٤﴾ لِّلسَّآئِلِ وَٱلْمَحْرُومِ ﴿٢٥﴾ وَٱلَّذِينَ يُصَدِّقُونَ
بِيَوْمِ ٱلدِّينِ ﴿٢٦﴾ وَٱلَّذِينَ هُم مِّنْ عَذَابِ رَبِّهِم مُّشْفِقُونَ ﴿٢٧﴾ إِنَّ عَذَابَ
رَبِّهِمْ غَيْرُ مَأْمُونٍ ﴿٢٨﴾ وَٱلَّذِينَ هُمْ لِفُرُوجِهِمْ حَٰفِظُونَ ﴿٢٩﴾ إِلَّا عَلَىٰٓ
أَزْوَٰجِهِمْ أَوْ مَا مَلَكَتْ أَيْمَٰنُهُمْ فَإِنَّهُمْ غَيْرُ مَلُومِينَ ﴿٣٠﴾ فَمَنِ ٱبْتَغَىٰ وَرَآءَ
ذَٰلِكَ فَأُو۟لَٰٓئِكَ هُمُ ٱلْعَادُونَ ﴿٣١﴾ وَٱلَّذِينَ هُمْ لِأَمَٰنَٰتِهِمْ وَعَهْدِهِمْ رَٰعُونَ
﴿٣٢﴾ وَٱلَّذِينَ هُم بِشَهَٰدَٰتِهِمْ قَآئِمُونَ ﴿٣٣﴾ وَٱلَّذِينَ هُمْ عَلَىٰ صَلَاتِهِمْ يُحَافِظُونَ
﴿٣٤﴾ أُو۟لَٰٓئِكَ فِى جَنَّٰتٍ مُّكْرَمُونَ ﴿٣٥﴾ فَمَالِ ٱلَّذِينَ كَفَرُوا۟ قِبَلَكَ مُهْطِعِينَ
﴿٣٦﴾ عَنِ ٱلْيَمِينِ وَعَنِ ٱلشِّمَالِ عِزِينَ ﴿٣٧﴾ أَيَطْمَعُ كُلُّ ٱمْرِئٍ مِّنْهُمْ
أَن يُدْخَلَ جَنَّةَ نَعِيمٍ ﴿٣٨﴾ كَلَّآ ۖ إِنَّا خَلَقْنَٰهُم مِّمَّا يَعْلَمُونَ ﴿٣٩﴾

his brother (13) And his nearest kindred who shelter him (14) And whoever is on earth entirely [so] then it could save him.
They will see and know them, but no one will be able to help another. The disbeliever will wish if he could ransom himself from the punishment on the day of Resurrection with his children, wife, brother and his kinsfolk, to whom he is related and all inhabitants of the earth, from mankind and others, to be saved from Allāh's punishment.
(15) No! Indeed, it is the Flame [of Hell],
(16) A remover of exteriors.
(17) It invites he who turned his back [on truth] and went away [from obedience]
(18) And collected [wealth] and hoarded.
The affair is not as you wish it to be - O you disbeliever - that you will ransom yourself. Verily, it is Hell, whose fire burns, and blazes, and out of its extreme heat it snatches off the skin from the head and the limbs, and calls those who turned away from the truth in this world, abandoned obedience to Allāh and His Messenger, gathered wealth, hoarded it and did not fulfill Allāh's right over it.

(19) Indeed, mankind was created anxious:
(20) When evil touches him, impatient,
(21) And when good touches him,
withholding [of it],
(22) Except the observers of prayer-
(23) Those who are constant in their prayer
(24) And those within whose wealth is a
known right
(25) For the petitioner and the deprived-
(26) And those who believe in the Day of
Recompense (27) And those who are
fearful of the punishment of their Lord.
(28) Indeed, the punishment of their Lord
is not that from which one is safe-
29 **(29) And those who guard their private**
parts (30) Except from their wives or
those their right hands possess, for
indeed, they are not to be blamed-

Indeed the natural disposition of man is to be anxious, eager in seeking wealth, whenever something disliked and difficult befalls himself he becomes impatient and sad. And whenever some good and ease comes his way he becomes greatly stingy and cheap, except for those who establish the prayer and strictly guard it in its' fixed times and allow not anything to preoccupy them. Also those in whose wealth is a specific right which Allāh made obligatory upon them, which is *Zakaat* (obligatory charity) for those who ask them for help and for those too modest to ask. Also those who believe in the Day of Reckoning and reward, so they prepare for it by performing righteous deeds, and those who are fearful of Allāh's punishment. Indeed, the punishment of their Lord is something that no one should ever feel safe from. Also those who protect their private parts from everything that Allāh has made unlawful upon them, except their wives and female slaves, indeed they are not blamed for that.

(31) But whoever seeks beyond that, then
they are the transgressors
(32) And those who are to their trusts and
promises attentive (33) And those who are
in their testimonies upright (34) And those
who [carefully] maintain their prayer:
(35) They will be in gardens, honored.

So whoever seeks to fulfill his sexual desires with other than his wives or right hand possessions then, indeed they are those who transgress the limits of that which is lawful to that which is unlawful. Also, those who strictly guard the trusts and covenants of Allāh and the trusts and covenants of His slaves. And those who make their testimonies in the correct manner without altering or hiding any facts. And those who strictly maintain establishing the prayer and do not fail to fulfill any of its obligations. Those who posses these noble characteristics will reside in gardens of bliss and will be honored with every type of honor.

(36) So what is [the matter] with those
who disbelieve, hastening [from] before
you, [O Muḥammad], (37) [To sit] on
[your] right and [your] left in separate
groups? (38) Does every person among
them aspire to enter a garden of
pleasure? (39) No! Indeed, We have
created them from that which they know.

So what is the reason why these disbelievers hasten towards you - O Messenger - leaning their necks forward staring at you, on your left and right, in circles and groups speaking in amazement? Does every man from them hope that Allāh will grant him entrance into gardens of eternal bliss? The affair is not as they wish, for surely they will never enter paradise. We have created them from the substance that is well known to them which is a low, base fluid, just as We created others, and they have not believed. So from where have they taken the thought that they will enter paradise?

(40) So I swear by the Lord of [all] risings
and settings that indeed We are able

He, the Exalted, swears by Himself - and He is the Lord of all risings and settings of the sun and the moon, and the rest of the stars - due to the dazzling signs they contain proving that resurrection will take place, upon the reality that, 'We are Ever-Capable, with complete omnipotence.'

(41) To replace them with better than them;
and We are not to be outdone.

To replace them with a people who are far superior to them and more obedient to Allāh, and there is not anyone who can out do Us if We wish to bring another people, better than them.

(42) So leave them to converse vainly and
amuse themselves until they meet their
Day which they are promised- (43) The
Day they will emerge from the graves
rapidly as if they were, toward an erected
idol, hastening. (44) Their eyes humbled,
humiliation will cover them. That is the
Day which they had been promised.

However, it is already established in Our knowledge and will that We shall delay the

punishment of these disbelievers and replace them not with another people. So leave them be in their falsehood, and play and amusement in this world, until they reach the Day of Resurrection and the punishment that they are promised; the day in which they will exit from their graves in haste, just as they used to hasten forth and rush to their deities that they invented for worshipping besides Allāh. Their eyes will be downcast, in total humiliation and disgrace, looking down towards the ground. That is the day which they have been promised in the worldly life, while they used to mock, jest and deny it.

(71) Sūrat Nūḥ

Noah

Bismillāhir-Raḥmānir-Raḥeem

(1) Indeed, We sent Noah to his people, [saying], "Warn your people before there comes to them a painful punishment."
(2) He said, "O my people, indeed I am to you a clear warner, [Saying],
(3) to Worship Allāh, fear Him and obey me.
(4) He [i.e., Allāh] will forgive you of your sins and delay you for a specified term. Indeed, the time [set by] Allāh, when it comes, will not be delayed, if you only knew.'"

Verily We have sent Noah to his people, saying to him, 'Warn your people before there comes to them a painful punishment.' Noah then said: 'O my people, indeed I am a warner to you, clearly warning of Allāh's punishment if you disobey Him. Surely I am Allāh's Messenger unto you, so worship Him, alone, fear His chastisement and obey me in that which I command you and forbid you. If you obey and answer me, then Allāh will overlook your sins and forgive you, extend your life spans until a prescribed time according to Allāh's knowledge, the Exalted. Verily, when death comes to a person it will never be delayed. If you only knew that, you would rush forth towards belief in Allāh and obeying Him.

(5) He said, "My Lord, indeed I invited my people [to truth] night and day. (6) But my invitation increased them not except in flight [i.e., aversion]. (7) And indeed, every time I invited them that You may forgive them, they put their fingers in their ears, covered themselves with their garments, persisted, and were arrogant with [great] arrogance. (8) Then I invited them publicly. (9) Then I announced to

فَلَآ أُقۡسِمُ بِرَبِّ ٱلۡمَشَٰرِقِ وَٱلۡمَغَٰرِبِ إِنَّا لَقَٰدِرُونَ ٤٠ عَلَىٰٓ أَن نُّبَدِّلَ خَيۡرٗا مِّنۡهُمۡ
وَمَا نَحۡنُ بِمَسۡبُوقِينَ ٤١ فَذَرۡهُمۡ يَخُوضُواْ وَيَلۡعَبُواْ حَتَّىٰ يُلَٰقُواْ يَوۡمَهُمُ ٱلَّذِي
يُوعَدُونَ ٤٢ يَوۡمَ يَخۡرُجُونَ مِنَ ٱلۡأَجۡدَاثِ سِرَاعٗا كَأَنَّهُمۡ إِلَىٰ نُصُبٖ يُوفِضُونَ
٤٣ خَٰشِعَةً أَبۡصَٰرُهُمۡ تَرۡهَقُهُمۡ ذِلَّةٞۚ ذَٰلِكَ ٱلۡيَوۡمُ ٱلَّذِي كَانُواْ يُوعَدُونَ ٤٤

سُورَةُ نُوحٍ

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

إِنَّآ أَرۡسَلۡنَا نُوحًا إِلَىٰ قَوۡمِهِۦٓ أَنۡ أَنذِرۡ قَوۡمَكَ مِن قَبۡلِ أَن يَأۡتِيَهُمۡ
عَذَابٌ أَلِيمٞ ١ قَالَ يَٰقَوۡمِ إِنِّي لَكُمۡ نَذِيرٞ مُّبِينٌ ٢ أَنِ ٱعۡبُدُواْ
ٱللَّهَ وَٱتَّقُوهُ وَأَطِيعُونِ ٣ يَغۡفِرۡ لَكُم مِّن ذُنُوبِكُمۡ وَيُؤَخِّرۡكُمۡ
إِلَىٰٓ أَجَلٖ مُّسَمًّىۚ إِنَّ أَجَلَ ٱللَّهِ إِذَا جَآءَ لَا يُؤَخَّرُۚ لَوۡ كُنتُمۡ تَعۡلَمُونَ
٤ قَالَ رَبِّ إِنِّي دَعَوۡتُ قَوۡمِي لَيۡلٗا وَنَهَارٗا ٥ فَلَمۡ يَزِدۡهُمۡ دُعَآءِيٓ إِلَّا
فِرَارٗا ٦ وَإِنِّي كُلَّمَا دَعَوۡتُهُمۡ لِتَغۡفِرَ لَهُمۡ جَعَلُوٓاْ أَصَٰبِعَهُمۡ
فِيٓ ءَاذَانِهِمۡ وَٱسۡتَغۡشَوۡاْ ثِيَابَهُمۡ وَأَصَرُّواْ وَٱسۡتَكۡبَرُواْ ٱسۡتِكۡبَارٗا
٧ ثُمَّ إِنِّي دَعَوۡتُهُمۡ جِهَارٗا ٨ ثُمَّ إِنِّيٓ أَعۡلَنتُ لَهُمۡ وَأَسۡرَرۡتُ
لَهُمۡ إِسۡرَارٗا ٩ فَقُلۡتُ ٱسۡتَغۡفِرُواْ رَبَّكُمۡ إِنَّهُۥ كَانَ غَفَّارٗا ١٠

them and [also] confided to them secretly
(10) And said, 'Ask forgiveness of your Lord. Indeed, He is ever a Perpetual Forgiver.

Noah said: 'O my Lord! I have called my people to believe and obey You during the night and day, but my call to them to believe did not increase them except in fleeing and turning away therefrom. Whenever I called them to belief in You, in order that it would be a cause for Your forgiveness of their sins, they jammed their fingers in their ears so that they would not hear the call of truth, and wrapped themselves up in their clothes so that they would not see me, remained upon their disbelief and became extremely haughty from accepting the faith. Then I called them to belief openly, publicly without hiding. Then I announced for them my call with a loud voice on some occasions, and then secretly, in a low voice on others. I said to my people: 'Ask your Lord to forgive you your sins and turn to Him in repentance from your disbelief. Indeed, He, the Exalted is Ever Forgiving to those of His slaves who return unto Him in repentance.

يُرْسِلِ ٱلسَّمَآءَ عَلَيْكُم مِّدْرَارًا ﴿١١﴾ وَيُمْدِدْكُم بِأَمْوَٰلٍ وَبَنِينَ وَيَجْعَل
لَّكُمْ جَنَّٰتٍ وَيَجْعَل لَّكُمْ أَنْهَٰرًا ﴿١٢﴾ مَّا لَكُمْ لَا تَرْجُونَ لِلَّهِ وَقَارًا ﴿١٣﴾
وَقَدْ خَلَقَكُمْ أَطْوَارًا ﴿١٤﴾ أَلَمْ تَرَوْا۟ كَيْفَ خَلَقَ ٱللَّهُ سَبْعَ سَمَٰوَٰتٍ
طِبَاقًا ﴿١٥﴾ وَجَعَلَ ٱلْقَمَرَ فِيهِنَّ نُورًا وَجَعَلَ ٱلشَّمْسَ سِرَاجًا ﴿١٦﴾
وَٱللَّهُ أَنۢبَتَكُم مِّنَ ٱلْأَرْضِ نَبَاتًا ﴿١٧﴾ ثُمَّ يُعِيدُكُمْ فِيهَا وَيُخْرِجُكُمْ
إِخْرَاجًا ﴿١٨﴾ وَٱللَّهُ جَعَلَ لَكُمُ ٱلْأَرْضَ بِسَاطًا ﴿١٩﴾ لِّتَسْلُكُوا۟ مِنْهَا
سُبُلًا فِجَاجًا ﴿٢٠﴾ قَالَ نُوحٌ رَّبِّ إِنَّهُمْ عَصَوْنِى وَٱتَّبَعُوا۟ مَن لَّمْ يَزِدْهُ
مَالُهُۥ وَوَلَدُهُۥٓ إِلَّا خَسَارًا ﴿٢١﴾ وَمَكَرُوا۟ مَكْرًا كُبَّارًا ﴿٢٢﴾ وَقَالُوا۟
لَا تَذَرُنَّ ءَالِهَتَكُمْ وَلَا تَذَرُنَّ وَدًّا وَلَا سُوَاعًا وَلَا يَغُوثَ وَيَعُوقَ
وَنَسْرًا ﴿٢٣﴾ وَقَدْ أَضَلُّوا۟ كَثِيرًا ۖ وَلَا تَزِدِ ٱلظَّٰلِمِينَ إِلَّا ضَلَٰلًا ﴿٢٤﴾
مِّمَّا خَطِيٓـَٰٔتِهِمْ أُغْرِقُوا۟ فَأُدْخِلُوا۟ نَارًا فَلَمْ يَجِدُوا۟ لَهُم مِّن دُونِ
ٱللَّهِ أَنصَارًا ﴿٢٥﴾ وَقَالَ نُوحٌ رَّبِّ لَا تَذَرْ عَلَى ٱلْأَرْضِ مِنَ ٱلْكَٰفِرِينَ
دَيَّارًا ﴿٢٦﴾ إِنَّكَ إِن تَذَرْهُمْ يُضِلُّوا۟ عِبَادَكَ وَلَا يَلِدُوٓا۟ إِلَّا فَاجِرًا
كَفَّارًا ﴿٢٧﴾ رَّبِّ ٱغْفِرْ لِى وَلِوَٰلِدَىَّ وَلِمَن دَخَلَ بَيْتِىَ
مُؤْمِنًا وَلِلْمُؤْمِنِينَ وَٱلْمُؤْمِنَٰتِ وَلَا تَزِدِ ٱلظَّٰلِمِينَ إِلَّا تَبَارًۢا ﴿٢٨﴾

(11) He will send [rain from] the sky upon
you in [continuing] showers (12) And give
you increase in wealth and children and
provide for you gardens and provide for
you rivers. (13) What is [the matter] with
you that you do not attribute to Allāh
[due] grandeur (14) While He has created
you in stages? (15) Do you not consider
how Allāh has created seven heavens in
layers (16) And made the moon therein a
[reflected] light and made the sun a
burning lamp?

'If you return unto Him in repentance and beg for His forgiveness, then Allāh will send upon you continuous rain in abundance, increase you in children and wealth, make for you gardens from which you will enjoy their fruits and beauty, and make for you rivers from which you may use its water for irrigation of your crops and livestock. What is the matter with you - O my people - that you do not fear the greatness and authority of Allāh? Indeed, He has created you in progressive stages: firstly, a drop of fluid, then a clot of blood, then a lump of flesh, then bones and flesh. Have you not looked at how Allāh has created seven heavens in accordance and harmony on top of each other, and made the moon in these heavens as a light and made the sun as a brilliant lamp with which the people of earth seek illumination.

(17) And Allāh has caused you to grow from
the earth a [progressive] growth. (18) Then
He will return you into it and extract you
[another] extraction. (19) And Allāh has
made for you the earth an expanse (20) That
you may follow therein roads of passage.'"

And Allāh has brought your origin into existence from the earth, in great perfection. Then He will return you back to the earth after your death, and bring you forth on the Day of Resurrection for sure. Allāh has made for you the earth laid out as a carpet in order that you may tread therein vast roads and paths.

(21) Noah said, "My Lord, indeed they have
disobeyed me and followed him whose
wealth and children will not increase him
except in loss. (22) And they conspired an
immense conspiracy (23) And said, 'Never
leave your gods and never leave Wadd or
Suwā' or Yaghūth and Ya'ūq and Nasr.'
(24) And already they have misled many.
And, [my Lord], do not increase the
wrongdoers except in error."
(25) Because of their sins they were
drowned and put into the Fire, and they
found not for themselves besides Allāh
[any] helpers.

Noah said, 'O my Lord! Verily, my people have disobeyed and belied me greatly. The weak from among them have followed the misguided chiefs, whose wealth and children do not increase them except in misguidance in this world and punishment in the next. And the misguided nobles have made a great plot against their weak followers and said, 'Do not leave the worship of your gods for the worship of Allāh alone, unto which Noah calls and invites. Do not leave off *Wadd*, or *Suwaa'* or *Yaghooth*, or *Ya'ooq*, or *Nasr'*. These were names of their idols which they used to worship besides Allāh; and they were names of righteous men. So when they died the Devil inspired their people to make statues and images of them in order that when they saw these statues and images, they would be inspired and enthused to perform acts of worship, according to their claim. But

when this generation died and there was a long span [between the past and the future generation] and another generation grew up the Devil whispered to them, saying: 'Your forefathers used to worship these statues and images and used them as intermediaries. This is from the wisdoms behind the impermissibility of statues and building on top of graves, because after time passes, they become places of worship for the ignorant. Indeed, many of these people who are followed have misled countless people by the paths of misguidance and error that they have made to seem fair to them. Then Noah, peace be upon him, said, "Do not increase them - O my Lord -, those individuals who wrong their own selves by disbelief, and obstinacy, except in remoteness from the truth." So, because of their sins and persistence upon disbelief and transgression, they were drowned with the great flood and afterwards made to enter a fire of enormous flames and horrid sparks, so they did not find anyone besides Allāh to help them or repel from them Allāh's punishment.

26 And Noah said, "My Lord, do not leave upon the earth from among the disbelievers an inhabitant.
27 Indeed, if You leave them, they will mislead Your servants and not beget except [every] wicked one and [confirmed] disbeliever.
28 My Lord, forgive me and my parents and whoever enters my house a believer and the believing men and believing women. And do not increase the wrongdoers except in destruction."

And Noah - peace be upon him – said, after he had lost hope in his people, "O my lord! Do not leave anyone of the disbelievers in You alive on the face of the earth, walking or moving. For surely, if You leave them without destroying them, they will mislead Your slaves who believe in You, from the true path. And none of their progeny will come after them except one who is deviant from the truth, grossly involved in disbelief and disobedience to You. O my Lord! Forgive me and my parents and whoever has entered my home as a Believer, as well as the Believers in You, male and female. And do not increase the disbelievers except in destruction and loss in this life and the next."

آياتها ٢٨ — سُورَةُ الْجِنِّ — ترتيبها ٧٢

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

قُلْ أُوحِيَ إِلَيَّ أَنَّهُ اسْتَمَعَ نَفَرٌ مِّنَ الْجِنِّ فَقَالُوا إِنَّا سَمِعْنَا قُرْآنًا
عَجَبًا ﴿١﴾ يَهْدِي إِلَى الرُّشْدِ فَآمَنَّا بِهِ ۖ وَلَن نُّشْرِكَ بِرَبِّنَا أَحَدًا ﴿٢﴾
وَأَنَّهُ تَعَالَىٰ جَدُّ رَبِّنَا مَا اتَّخَذَ صَاحِبَةً وَلَا وَلَدًا ﴿٣﴾ وَأَنَّهُ كَانَ
يَقُولُ سَفِيهُنَا عَلَى اللَّهِ شَطَطًا ﴿٤﴾ وَأَنَّا ظَنَنَّا أَن لَّن تَقُولَ الْإِنسُ
وَالْجِنُّ عَلَى اللَّهِ كَذِبًا ﴿٥﴾ وَأَنَّهُ كَانَ رِجَالٌ مِّنَ الْإِنسِ يَعُوذُونَ بِرِجَالٍ
مِّنَ الْجِنِّ فَزَادُوهُمْ رَهَقًا ﴿٦﴾ وَأَنَّهُمْ ظَنُّوا كَمَا ظَنَنتُمْ أَن لَّن يَبْعَثَ
اللَّهُ أَحَدًا ﴿٧﴾ وَأَنَّا لَمَسْنَا السَّمَاءَ فَوَجَدْنَاهَا مُلِئَتْ حَرَسًا
شَدِيدًا وَشُهُبًا ﴿٨﴾ وَأَنَّا كُنَّا نَقْعُدُ مِنْهَا مَقَاعِدَ لِلسَّمْعِ ۖ فَمَن
يَسْتَمِعِ الْآنَ يَجِدْ لَهُ شِهَابًا رَّصَدًا ﴿٩﴾ وَأَنَّا لَا نَدْرِي أَشَرٌّ أُرِيدَ
بِمَن فِي الْأَرْضِ أَمْ أَرَادَ بِهِمْ رَبُّهُمْ رَشَدًا ﴿١٠﴾ وَأَنَّا مِنَّا الصَّالِحُونَ
وَمِنَّا دُونَ ذَٰلِكَ ۖ كُنَّا طَرَائِقَ قِدَدًا ﴿١١﴾ وَأَنَّا ظَنَنَّا أَن لَّن نُّعْجِزَ
اللَّهَ فِي الْأَرْضِ وَلَن نُّعْجِزَهُ هَرَبًا ﴿١٢﴾ وَأَنَّا لَمَّا سَمِعْنَا الْهُدَىٰ
آمَنَّا بِهِ ۖ فَمَن يُؤْمِن بِرَبِّهِ فَلَا يَخَافُ بَخْسًا وَلَا رَهَقًا ﴿١٣﴾

(72) Sūrat al-Jinn

The Jinn[1]

Bismillāhir-Raḥmānir-Raḥeem

1 Say, [O Muḥammad], "It has been revealed to me that a group of the jinn listened and said, 'Indeed, we have heard an amazing Qur'ān [i.e., recitation].
2 It guides to the right course, and we have believed in it. And we will never associate with our Lord anyone.

Say - O you Messenger - 'Allāh has revealed to me that a group from the Jinn have listened to my recitation of the Qur'ān. So when they heard it they said to their people, 'Verily, we have heard a Qur'ān which is wonderful in its eloquence, fluency, wisdoms, rulings and news. It calls to the truth and guidance, so we have therefore believed in this Qur'ān and will act in accordance with it. We will never associate anything as a

[1] The Jinn, a species of beings created by Allāh from fire.

partner in the worship of our Lord Who has created us.'

3 **And [it teaches] that exalted is the nobleness of our Lord; He has not taken a wife or a son**

Also the Greatness and Majesty of our Lord is most supreme and He has not taken a spouse or a son.

4 **And that our foolish one [i.e., Iblees] has been saying about Allāh an excessive transgression.**

And the foolish one from amongst us - who is *Iblees* (Satan) - used to say about Allāh, the Exalted, something that was extremely remote from the truth and what is correct, which was that Allāh has taken a spouse or a son.

5 **And we had thought that mankind and the jinn would never speak about Allāh a lie.**

And that we certainly did not think that anyone from mankind and jinn would invent a lie against Allāh, the Exalted, which was the claim that He has taken a spouse and a son.

6 **And there were men from mankind who sought refuge in men from the jinn, so they [only] increased them in burden [i.e., sin].**

And that there used to be many men from mankind who used to seek protection from men from the jinn, so the men from the jinn made the men from mankind - because of their seeking refuge in them - even more afraid, terrified and frightened.

And this seeking refuge in other than Allāh, that Allāh has condemned the people of pre Islāmic period of ignorance for, is an act of major *shirk* for which Allāh does not forgive the one who commits it, unless he offers sincere repentance therefrom. Also, in this verse is a severe warning from going to magicians and sorcerers and the likes of them.

7 **And they had thought, as you thought, that Allāh would never resurrect anyone [after death].**

And that the disbelievers from mankind, thought just as you have thought - O assembly of Jinn - that Allāh, the Exalted, would not resurrect anyone after death.

8 **And we have sought [to reach] the heaven but found it filled with powerful guards and burning flames.**

And verily, we, the assembly of jinn, sought to reach the heavens to listen to the speech of its inhabitants, but we found that it was full of angels who were standing guard with scorching flames that are released on whoever comes close to the heavens.

9 **And we used to sit therein in positions for hearing, but whoever listens now will find a burning flame lying in wait for him.**

And before that we used to take places to sit near the heavens, in order to listen to that which was being said therein. However, whoever attempts to listen now, will be met by a flame which will burn and destroy him.'[1] In these two verses is nullification of that which the magicians and sorcerers claim to know of the knowledge of the unseen and therefore mislead weak minded people by lying to them.

10 **And we do not know [therefore] whether evil is intended for those on earth or whether their Lord intends for them a right course.**

And that we - the assembly of jinn - do not know if Allāh wishes to send down evil upon the people of the earth, or does He wish good and guidance for them?'

11 **And among us are the righteous, and among us are [others] not so; we were [of] divided ways.**

And from us are those who are righteous and pious and others that are less than that, such as disbelievers and wicked sinners; we are made up of numerous sects and groups.'

12 **And we have become certain that we will never cause failure to Allāh upon earth, nor can we escape Him by flight.**

And that we are certain that Allāh is Ever-Capable and powerful over us, and that we are beneath His control and authority. Therefore, we cannot escape anything that He has intended for us no matter where we are, nor can we flee to the heavens in escape from His punishment if He intends evil for us.'

13 **And when we heard the guidance [i.e., the Qur'ān], we believed in it. And whoever believes in his Lord will not fear deprivation or burden.**

And that when we listened to the Qur'ān we believed in it and acknowledged the fact that it is the truth from Allāh. So whoever believes in his Lord, then he does not have to fear any of his good deeds being lessened nor worry about his bad deeds being increased unjustly."

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[1] Before the prophethood of Muḥammad (*Ṣal-lal-laahu alaihi wa sal-lam*) the *jinn* used to collect information by eavesdropping on the angels and then pass it on to fortunetellers and soothsayers.

وَأَنَّا مِنَّا ٱلْمُسْلِمُونَ وَمِنَّا ٱلْقَٰسِطُونَ ۖ فَمَنْ أَسْلَمَ فَأُو۟لَٰٓئِكَ
تَحَرَّوْا۟ رَشَدًا ﴿١٤﴾ وَأَمَّا ٱلْقَٰسِطُونَ فَكَانُوا۟ لِجَهَنَّمَ حَطَبًا ﴿١٥﴾
وَأَلَّوِ ٱسْتَقَٰمُوا۟ عَلَى ٱلطَّرِيقَةِ لَأَسْقَيْنَٰهُم مَّآءً غَدَقًا ﴿١٦﴾ لِّنَفْتِنَهُمْ
فِيهِ ۚ وَمَن يُعْرِضْ عَن ذِكْرِ رَبِّهِۦ يَسْلُكْهُ عَذَابًا صَعَدًا ﴿١٧﴾ وَأَنَّ
ٱلْمَسَٰجِدَ لِلَّهِ فَلَا تَدْعُوا۟ مَعَ ٱللَّهِ أَحَدًا ﴿١٨﴾ وَأَنَّهُۥ لَمَّا قَامَ عَبْدُ ٱللَّهِ
يَدْعُوهُ كَادُوا۟ يَكُونُونَ عَلَيْهِ لِبَدًا ﴿١٩﴾ قُلْ إِنَّمَآ أَدْعُوا۟ رَبِّى وَلَآ أُشْرِكُ
بِهِۦٓ أَحَدًا ﴿٢٠﴾ قُلْ إِنِّى لَآ أَمْلِكُ لَكُمْ ضَرًّا وَلَا رَشَدًا ﴿٢١﴾ قُلْ إِنِّى
لَن يُجِيرَنِى مِنَ ٱللَّهِ أَحَدٌ وَلَنْ أَجِدَ مِن دُونِهِۦ مُلْتَحَدًا ﴿٢٢﴾ إِلَّا بَلَٰغًا
مِّنَ ٱللَّهِ وَرِسَٰلَٰتِهِۦ ۚ وَمَن يَعْصِ ٱللَّهَ وَرَسُولَهُۥ فَإِنَّ لَهُۥ نَارَ جَهَنَّمَ
خَٰلِدِينَ فِيهَآ أَبَدًا ﴿٢٣﴾ حَتَّىٰٓ إِذَا رَأَوْا۟ مَا يُوعَدُونَ فَسَيَعْلَمُونَ
مَنْ أَضْعَفُ نَاصِرًا وَأَقَلُّ عَدَدًا ﴿٢٤﴾ قُلْ إِنْ أَدْرِىٓ أَقَرِيبٌ
مَّا تُوعَدُونَ أَمْ يَجْعَلُ لَهُۥ رَبِّىٓ أَمَدًا ﴿٢٥﴾ عَٰلِمُ ٱلْغَيْبِ فَلَا
يُظْهِرُ عَلَىٰ غَيْبِهِۦٓ أَحَدًا ﴿٢٦﴾ إِلَّا مَنِ ٱرْتَضَىٰ مِن رَّسُولٍ فَإِنَّهُۥ
يَسْلُكُ مِنۢ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِۦ رَصَدًا ﴿٢٧﴾ لِّيَعْلَمَ أَن قَدْ أَبْلَغُوا۟
رِسَٰلَٰتِ رَبِّهِمْ وَأَحَاطَ بِمَا لَدَيْهِمْ وَأَحْصَىٰ كُلَّ شَىْءٍ عَدَدًۢا ﴿٢٨﴾

(14) **And among us are Muslims [in submission to Allāh], and among us are the unjust. And whoever has become Muslim - those have sought out the right course.**
(15) **But as for the unjust, they will be, for Hell, firewood.'**
And from us are those who are submissive in obedience to Allāh and others who are oppressive wrong doers, those who stray from the path of the truth. So whoever submits and humbles himself in obeisance to Allāh, then they are those who have sought the path of truth and that which is correct, and worked diligently in selecting it. Thus, Allāh has guided them unto Him. As for those who have deviated from the path of Islām then they will be fuel for Hell.
(16) **And [Allāh revealed] that if they had remained straight on the way, We would have given them abundant rain [i.e., provision]**
(17) **So We might test them therein. And whoever turns away from the remembrance of his Lord He will put into arduous punishment.**
And if the disbelievers from the jinn and mankind would only tread the path of Islām and deviate not therefrom, We would have sent down upon them water in abundance and expanded their sustenance in this world. This is so that We may test them, how will they appreciate Allāh's blessings and bounties upon them? And whoever turns away from the obedience of his Lord, and [turns away from] listening, reflecting and acting upon the Qur'ān, He [Allāh] will cause him to embark on a burdensome, difficult punishment.
(18) **And [He revealed] that the masjids are for Allāh, so do not invoke or worship with Allāh anyone.**
And verily the *masjids* (i.e., every place of worship on earth in general) are for the worship of Allāh, alone. Therefore, do not worship anyone besides Him, therein. Also, make your invocation and prayers sincere for His sake therein. Indeed, the masjids have not been built except for Allāh to be worshipped alone therein, to the exclusion of anyone besides Him. Also, in this verse is the obligation of purifying the *masjids* from everything that tarnishes sincerity in worship to Allāh and following His Messenger, Muḥammad (Ṣal-lal-laahu alaihi wa sal-lam).
(19) **And that when the Servant [i.e., Prophet] of Allāh stood up supplicating Him, they almost became about him a compacted mass."**
And when Muḥammad (Ṣal-lal-laahu alaihi wa sal-lam) stood up to worship his Lord, the jinn almost stacked themselves on top of each other, piled up in groups because of the great crowd that they made in order to hear the Qur'ān.
(20) **Say, [O Muḥammad], "I only invoke my Lord and do not associate with Him anyone."**
Say - O you Messenger -, to these disbelievers: 'I only worship my Lord, alone, and never associate any partners with Him in worship.'
(21) **Say, "Indeed, I do not possess for you [the power of] harm or right direction."**
(22) **Say, "Indeed, there will never protect me from Allāh anyone [if I should disobey], nor will I find in other than Him a refuge.**
(23) **But [I have for you] only notification from Allāh, and His messages." And whoever disobeys Allāh and His Messenger - then indeed, for him is the fire of Hell; they will abide therein forever.**
Say to them - O you Messenger -, 'I do not have any power to protect you from harm, nor can I bring you any benefit.' Say, 'No

one will ever save me from Allāh's punishment if I disobey Him, and I will not find any sanctuary or means of refuge that I may escape to from his punishment besides Him. However, I have the power to convey from Allāh that which He has ordered me to convey to you and His message which He has sent me with to you. And whoever disobeys Allāh and His Messenger, and turns away from Allāh's religion, then his reward will be Hell, from which he will never exit.'

24 [The disbelievers continue] until, when they see that which they are promised, then they will know who is weaker in helpers and less in number.

Until the polytheists truly see the punishment which they are promised, and they will know, when the punishment descends upon them, who is weaker as a helper and an aid and less in soldiers.

25 Say, "I do not know if what you are promised is near or if my Lord will grant for it a [long] period."

26 [He is] Knower of the unseen, and He does not disclose His [knowledge of the] unseen to anyone 27 Except whom He has approved of messengers, and indeed, He sends before him [i.e., each messenger] and behind him observers

28 That he [i.e., Muḥammad (Ṣal-lal-laahu alaihi wa sal-lam)] may know that they have conveyed the messages of their Lord; and He has encompassed whatever is with them and has enumerated all things in number.

Say to these polytheists - O Messenger - 'I do not know whether this punishment that you are promised will come soon, or will my Lord extend its fixed time? And He, the Sublime and Exalted, knows well of all that is hidden from the eyes. Therefore He never reveals any knowledge of the unseen to any of his creatures, except for he whom Allāh selects for His message and is pleased with him. For, surely He shows them some of the unseen, and He sends angels in front and in back of this messenger to protect him from the demons, in order that they will not steal any of the knowledge of the unseen and pass it on to the soothsayers. This is so that the Messenger (Ṣal-lal-laahu alaihi wa sal-lam) will know that the messengers before him were upon the exact same path that he is upon, with regards to conveying [the message] with truth and correctness. Also, that he will be protected just as they were protected from the jinn; and that Allāh, the Sublime, has encompassed knowledge of all things, outward and inward, legislations, rulings, regulations and the likes; and that nothing from this knowledge ever escapes Him; and that He, the Exalted, has enumerated everything so nothing is ever hidden from Him.

(73)Sūrat al-Muzzammil

The One Who Wraps Himself [in clothing]

Bismillāhir-Raḥmānir-Raḥeem

1 O you who wraps himself [in clothing],
2 Arise [to pray] the night, except for a little -
3 Half of it - or subtract from it a little
4 Or add to it, and recite the Qur'ān with measured recitation.

O you wrapped up in garments,[1] stand for the prayer at night - all of it -except a little; stand half of the night, or just a little less, until you make it a third; or make it more than half until it is two thirds; and read the Qur'ān with a slow recitation, in which you make clear all of its letters and proper places of stopping.

5 Indeed, We will cast upon you a heavy word.

Verily, We shall send upon you, O Prophet, a grand Qur'ān, which entails all types of legislative commands, prohibitions and rulings.

6 Indeed, the hours of the night are more effective for concurrence [of heart and tongue] and more suitable for words.

Verily, the worship that is performed during the later part of the night has a much stronger effect on the heart and is clearer in statement,[2] because one's heart is free from all distractions of the worldly life.

7 Indeed, for you by day is prolonged occupation.

Verily, you have many tasks and movements that you must make for your well being and benefit, and many duties related to the message. Therefore, make yourself free at night for the worship of your Lord.

8 And remember the name of your Lord and devote yourself to Him with

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1 Allāh, the Sublime and Exalted, addresses the Prophet (Ṣal-lal-laahu alaihi wa sal-lam), who was asleep, wrapped in his garments.

2 i.e., for recitation of the Qur'ān and for hearing and understanding it.

[complete] devotion. (9) [He is] the Lord of the East and the West; there is no deity worthy of worship except Him, so take Him as Disposer of [your] affairs.
And remember, O you Prophet, the name of your Lord and invoke Him therewith; and make a total devotion and commitment to His worship and place your trust in Him. He is the Owner of the east and the west, and there is no deity worthy of worship besides Him. So rely on Him and entrust Him with all of your affairs.
(10) And be patient over what they say and avoid them with gracious avoidance.
Be patient with that which the polytheists say about you and your religion, and oppose them in their false, baseless actions, along with turning away from them and avoid taking retribution from them.
(11) And leave Me with [the matter of] the deniers, those of ease [in life], and allow them respite a little.
Leave me - O you Messenger - with regards to those who belie my signs, those people of luxury and affluence in the worldly life; and give them respite for a little while by delaying the punishment from them until the appointed time is reached for their punishment.
(12) Indeed, with Us [for them] are shackles and burning fire. (13) And food that chokes and a painful punishment.
For they will have with Us, in the Hereafter, heavy manacles, a scorching fire which will burn them, and a putrid, foul food in their throats which they will not be able to tolerate, along with an excruciating punishment.
(14) On the Day the earth and the mountains will convulse and the mountains will become a heap of sand pouring down.
On the day when the earth and the mountains will shake so badly that the mountains will become a heap of sand, like liquid and [become] scattered, after they had been firm and solid.
(15) Indeed, We have sent to you a Messenger as a witness upon you just as We sent to Pharaoh a messenger.
(16) But Pharaoh disobeyed the messenger, so We seized him with a ruinous seizure.
Verily, We have sent to you - O people of *Makkah* - Muḥammad, as a messenger and a witness against you for the acts that you commit of disbelief and disobedience, just as We sent Moses as a messenger to the

آياتها سُورَةُ المُزَّمِّلِ ترتيبها

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

يَٰٓأَيُّهَا ٱلۡمُزَّمِّلُ ١ قُمِ ٱلَّيۡلَ إِلَّا قَلِيلٗا ٢ نِّصۡفَهُۥٓ أَوِ ٱنقُصۡ مِنۡهُ قَلِيلًا
٣ أَوۡ زِدۡ عَلَيۡهِ وَرَتِّلِ ٱلۡقُرۡءَانَ تَرۡتِيلًا ٤ إِنَّا سَنُلۡقِي عَلَيۡكَ قَوۡلٗا
ثَقِيلًا ٥ إِنَّ نَاشِئَةَ ٱلَّيۡلِ هِيَ أَشَدُّ وَطۡـٔٗا وَأَقۡوَمُ قِيلًا ٦ إِنَّ لَكَ فِي
ٱلنَّهَارِ سَبۡحٗا طَوِيلٗا ٧ وَٱذۡكُرِ ٱسۡمَ رَبِّكَ وَتَبَتَّلۡ إِلَيۡهِ تَبۡتِيلٗا ٨
رَّبُّ ٱلۡمَشۡرِقِ وَٱلۡمَغۡرِبِ لَآ إِلَٰهَ إِلَّا هُوَ فَٱتَّخِذۡهُ وَكِيلٗا ٩ وَٱصۡبِرۡ
عَلَىٰ مَا يَقُولُونَ وَٱهۡجُرۡهُمۡ هَجۡرٗا جَمِيلٗا ١٠ وَذَرۡنِي وَٱلۡمُكَذِّبِينَ
أُوْلِي ٱلنَّعۡمَةِ وَمَهِّلۡهُمۡ قَلِيلًا ١١ إِنَّ لَدَيۡنَآ أَنكَالٗا وَجَحِيمٗا ١٢
وَطَعَامٗا ذَا غُصَّةٖ وَعَذَابًا أَلِيمٗا ١٣ يَوۡمَ تَرۡجُفُ ٱلۡأَرۡضُ وَٱلۡجِبَالُ
وَكَانَتِ ٱلۡجِبَالُ كَثِيبٗا مَّهِيلًا ١٤ إِنَّآ أَرۡسَلۡنَآ إِلَيۡكُمۡ رَسُولٗا شَٰهِدًا
عَلَيۡكُمۡ كَمَآ أَرۡسَلۡنَآ إِلَىٰ فِرۡعَوۡنَ رَسُولٗا ١٥ فَعَصَىٰ فِرۡعَوۡنُ ٱلرَّسُولَ
فَأَخَذۡنَٰهُ أَخۡذٗا وَبِيلٗا ١٦ فَكَيۡفَ تَتَّقُونَ إِن كَفَرۡتُمۡ يَوۡمٗا يَجۡعَلُ
ٱلۡوِلۡدَٰنَ شِيبًا ١٧ ٱلسَّمَآءُ مُنفَطِرُۢ بِهِۦۚ كَانَ وَعۡدُهُۥ مَفۡعُولًا ١٨
إِنَّ هَٰذِهِۦ تَذۡكِرَةٞۖ فَمَن شَآءَ ٱتَّخَذَ إِلَىٰ رَبِّهِۦ سَبِيلًا ١٩

Great Tyrant Pharaoh. But Pharaoh belied Moses and believed not in his message and disobeyed his command. So We sent him to ruin with a severe destruction. In this verse is a warning against disobeying the Messenger, Muḥammad (Ṣal-lal-laahu alaihi wa sal-lam), fearing that the sinner will be afflicted with the likes of that which befell Pharaoh and his people.
(17) Then how can you avoid [punishment], if you disbelieve, on a Day that will make the children white-haired?
So how will you protect your own selves, if you disbelieve, from the punishment of the Day of Resurrection,[1] in which small children will become grey haired from the severe terrors and grief of that day?
(18) The heaven will break apart therefrom; ever is His promise fulfilled.
The heavens will cleave on that day due to the sever terror. Allāh, the Exalted, has promised the coming of that day, and this must happen.

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[1] Another meaning is "How can you fear, if you disbelieve, a Day…?

۞ إِنَّ رَبَّكَ يَعْلَمُ أَنَّكَ تَقُومُ أَدْنَىٰ مِن ثُلُثَيِ ٱلَّيْلِ وَنِصْفَهُۥ وَثُلُثَهُۥ وَطَآئِفَةٌ
مِّنَ ٱلَّذِينَ مَعَكَ ۚ وَٱللَّهُ يُقَدِّرُ ٱلَّيْلَ وَٱلنَّهَارَ ۚ عَلِمَ أَن لَّن تُحْصُوهُ فَتَابَ
عَلَيْكُمْ ۖ فَٱقْرَءُوا۟ مَا تَيَسَّرَ مِنَ ٱلْقُرْءَانِ ۚ عَلِمَ أَن سَيَكُونُ مِنكُم مَّرْضَىٰ ۙ
وَءَاخَرُونَ يَضْرِبُونَ فِى ٱلْأَرْضِ يَبْتَغُونَ مِن فَضْلِ ٱللَّهِ ۙ وَءَاخَرُونَ
يُقَٰتِلُونَ فِى سَبِيلِ ٱللَّهِ ۖ فَٱقْرَءُوا۟ مَا تَيَسَّرَ مِنْهُ ۚ وَأَقِيمُوا۟ ٱلصَّلَوٰةَ وَءَاتُوا۟
ٱلزَّكَوٰةَ وَأَقْرِضُوا۟ ٱللَّهَ قَرْضًا حَسَنًا ۚ وَمَا تُقَدِّمُوا۟ لِأَنفُسِكُم مِّنْ خَيْرٍ تَجِدُوهُ
عِندَ ٱللَّهِ هُوَ خَيْرًا وَأَعْظَمَ أَجْرًا ۚ وَٱسْتَغْفِرُوا۟ ٱللَّهَ ۖ إِنَّ ٱللَّهَ غَفُورٌ رَّحِيمٌۢ ٢٠

ترتيبها ٧٤ — سُورَةُ ٱلْمُدَّثِّرِ — آياتها ٥٦

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

يَٰٓأَيُّهَا ٱلْمُدَّثِّرُ ١ قُمْ فَأَنذِرْ ٢ وَرَبَّكَ فَكَبِّرْ ٣ وَثِيَابَكَ فَطَهِّرْ ٤
وَٱلرُّجْزَ فَٱهْجُرْ ٥ وَلَا تَمْنُن تَسْتَكْثِرُ ٦ وَلِرَبِّكَ فَٱصْبِرْ ٧
فَإِذَا نُقِرَ فِى ٱلنَّاقُورِ ٨ فَذَٰلِكَ يَوْمَئِذٍ يَوْمٌ عَسِيرٌ ٩ عَلَى ٱلْكَٰفِرِينَ
غَيْرُ يَسِيرٍ ١٠ ذَرْنِى وَمَنْ خَلَقْتُ وَحِيدًا ١١ وَجَعَلْتُ لَهُۥ مَالًا
مَّمْدُودًا ١٢ وَبَنِينَ شُهُودًا ١٣ وَمَهَّدتُّ لَهُۥ تَمْهِيدًا ١٤ ثُمَّ يَطْمَعُ
أَنْ أَزِيدَ ١٥ كَلَّآ ۖ إِنَّهُۥ كَانَ لِءَايَٰتِنَا عَنِيدًا ١٦ سَأُرْهِقُهُۥ صَعُودًا ١٧

(19) Indeed, this is a reminder, so whoever wills may take to his Lord a way.

Surely, these freighting verses, which entail things which strike the heart and deterrents, is an admonition and lesson for the people. So whoever wishes to seek admonishment and benefit, then let him take obedience and piety as a path which will lead him to the good pleasure of his Lord Who created and nourished him.

(20) Indeed, your Lord knows, [O Muḥammad], that you stand [in prayer] almost two thirds of the night or half of it or a third of it, and [so do] a group of those with you. And Allāh determines [the extent of] the night and the day. He has known that you [Muslims] will not be able to do it and has turned to you in forgiveness, so recite what is easy [for you] of the Qur'ān. He has known that there will be among you those who are ill and others traveling throughout the land seeking [something] of the bounty of Allāh and others fighting for the cause of Allāh. So recite what is easy from it and establish prayer and give zakāh and loan Allāh a goodly loan. And whatever good you put forward for yourselves - you will find it with Allāh. It is better and greater in reward. And seek forgiveness of Allāh. Indeed, Allāh is Forgiving and Merciful.

Verily, your Lord - O you Prophet - knows that you stand for *tahajjud* [prayer] during the night, sometimes less than two thirds of the night, and sometimes half of the night, and other times a third of the night; and a group of your companions stand in prayer with you. Allāh, alone, is He Who has pre-determined (i.e., measured) the night and day and knows their length and that which passes and remains therein. Allāh knows that you cannot stand the entire night, so He has lessened your burden. So recite in the night prayer that which is easy for you to recite from the Qur'ān. Allāh knows that there will be from amongst you those who are incapable of standing during the night because of illness; and others who travel throughout the earth for trade and work, seeking Allāh's lawful sustenance; and others fighting in Allāh's cause, in order to make Allāh's word the uppermost and spread His religion. Therefore, recite in your prayer that which is easy for you from the Qur'ān, and be constant upon the obligations of the prayer, pay the charity that has been made obligatory upon you, and give charity in all different avenues of piety and goodness with your wealth, seeking Allāh's face. Whatever you do of piety and goodness and acts of obedience, you will find its reward and recompense with Allāh, on the Day of Resurrection much better than that which you have put forth in this world and greater in reward. Therefore, seek Allāh's forgiveness in all states and circumstances, for surely Allāh is All-Forgiving for you, Ever Merciful unto you.

(74) Sūrat al-Muddaththir

The One Who Covers Himself [with a garment]

Bismillāhir-Raḥmānir-Raḥeem

(1) O you who covers himself [with a garment],
(2) Arise and warn
(3) And your Lord glorify (4) And your clothing purify (5) And uncleanliness avoid
(6) And do not confer favor to acquire more
(7) But for your Lord be patient.

O you [Muḥammad] enveloped in your garments, stand up from your bed and warn

the people of Allāh's punishment; and single out your Lord, with glorification of [Him], (recognizing His) Uniqueness and worshipping (Him); and purify your garments from all impurities, for indeed, purification of the outer [self] is from the completion of purification of the inner [self]. Continually boycott the idols, shrines and acts of *shirk*, all of them, and come not close to them. Do not give a gift hoping for more (in return). And for the good pleasure of your Lord be patient with His commands and prohibitions.

(8) And when the trumpet is blown,
(9) That Day will be a difficult day
(10) For the disbelievers - not easy.

So when the trumpet is blown for the resurrection and standing, then that will be a severe day upon the disbelievers, not easy at the least for them to escape what they are in from the affairs of reckoning and other horrors.

(11) Leave Me with the one I created alone
(12) And to whom I granted extensive wealth
(13) And children present [with him]
(14) And spread [everything] before him, easing [his life]. (15) Then he desires that I should add more. (16) No! Indeed, he has been toward Our verses obstinate.
(17) I will cover him with arduous torment.

Leave Me - O you Messenger - I and he whom I have created alone in his mother's womb, with neither wealth, nor children; and I blessed him with vast wealth and sons in his company in *Makkah*, never leaving his company; and I have facilitated for him the means for a really easy life. Then after this he craves that I increase him in wealth and children and he disbelieves in Me. The affair is not as this sinful evil doer claims. I will never increase him, for he is a belier who is obstinate to the Qur'ān, and Allāh's signs and proofs upon His creation. I shall burden him with great punishment and fatigue in which he will never find any rest. He who is intended by this threat is Waleed Ibn Mugheerah, the obstinate one to the truth, who openly waged war on Allāh and His Messenger. And this is the reward for every person who discards the truth and displays towards it obstinacy.

(18) Indeed, he thought and deliberated.

Surely, he thought to himself and drafted up what accusations he could possibly make against Muḥammad (Ṣal-lal-laahu alaihi wa sal-lam) and the Qur'ān,.

(19) So may he be destroyed [for] how he deliberated. (20) Then may he be destroyed [for] how he deliberated.
(21) Then he considered [again];

إِنَّهُۥ فَكَّرَ وَقَدَّرَ ﴿١٨﴾ فَقُتِلَ كَيۡفَ قَدَّرَ ﴿١٩﴾ ثُمَّ قُتِلَ كَيۡفَ قَدَّرَ ﴿٢٠﴾ ثُمَّ نَظَرَ
﴿٢١﴾ ثُمَّ عَبَسَ وَبَسَرَ ﴿٢٢﴾ ثُمَّ أَدۡبَرَ وَٱسۡتَكۡبَرَ ﴿٢٣﴾ فَقَالَ إِنۡ هَٰذَآ إِلَّا سِحۡرٞ
يُؤۡثَرُ ﴿٢٤﴾ إِنۡ هَٰذَآ إِلَّا قَوۡلُ ٱلۡبَشَرِ ﴿٢٥﴾ سَأُصۡلِيهِ سَقَرَ ﴿٢٦﴾ وَمَآ أَدۡرَىٰكَ
مَا سَقَرُ ﴿٢٧﴾ لَا تُبۡقِي وَلَا تَذَرُ ﴿٢٨﴾ لَوَّاحَةٞ لِّلۡبَشَرِ ﴿٢٩﴾ عَلَيۡهَا تِسۡعَةَ عَشَرَ
﴿٣٠﴾ وَمَا جَعَلۡنَآ أَصۡحَٰبَ ٱلنَّارِ إِلَّا مَلَٰٓئِكَةٗۙ وَمَا جَعَلۡنَا عِدَّتَهُمۡ إِلَّا فِتۡنَةٗ
لِّلَّذِينَ كَفَرُواْ لِيَسۡتَيۡقِنَ ٱلَّذِينَ أُوتُواْ ٱلۡكِتَٰبَ وَيَزۡدَادَ ٱلَّذِينَ ءَامَنُوٓاْ إِيمَٰنٗاۙ
وَلَا يَرۡتَابَ ٱلَّذِينَ أُوتُواْ ٱلۡكِتَٰبَ وَٱلۡمُؤۡمِنُونَۙ وَلِيَقُولَ ٱلَّذِينَ فِي قُلُوبِهِم مَّرَضٞ
وَٱلۡكَٰفِرُونَ مَاذَآ أَرَادَ ٱللَّهُ بِهَٰذَا مَثَلٗاۚ كَذَٰلِكَ يُضِلُّ ٱللَّهُ مَن يَشَآءُ وَيَهۡدِي
مَن يَشَآءُۚ وَمَا يَعۡلَمُ جُنُودَ رَبِّكَ إِلَّا هُوَۚ وَمَا هِيَ إِلَّا ذِكۡرَىٰ لِلۡبَشَرِ ﴿٣١﴾ كَلَّا
وَٱلۡقَمَرِ ﴿٣٢﴾ وَٱلَّيۡلِ إِذۡ أَدۡبَرَ ﴿٣٣﴾ وَٱلصُّبۡحِ إِذَآ أَسۡفَرَ ﴿٣٤﴾ إِنَّهَا لَإِحۡدَى
ٱلۡكُبَرِ ﴿٣٥﴾ نَذِيرٗا لِّلۡبَشَرِ ﴿٣٦﴾ لِمَن شَآءَ مِنكُمۡ أَن يَتَقَدَّمَ أَوۡ يَتَأَخَّرَ ﴿٣٧﴾ كُلُّ
نَفۡسِۭ بِمَا كَسَبَتۡ رَهِينَةٌ ﴿٣٨﴾ إِلَّآ أَصۡحَٰبَ ٱلۡيَمِينِ ﴿٣٩﴾ فِي جَنَّٰتٖ يَتَسَآءَلُونَ
﴿٤٠﴾ عَنِ ٱلۡمُجۡرِمِينَ ﴿٤١﴾ مَا سَلَكَكُمۡ فِي سَقَرَ ﴿٤٢﴾ قَالُواْ لَمۡ نَكُ مِنَ
ٱلۡمُصَلِّينَ ﴿٤٣﴾ وَلَمۡ نَكُ نُطۡعِمُ ٱلۡمِسۡكِينَ ﴿٤٤﴾ وَكُنَّا نَخُوضُ مَعَ
ٱلۡخَآئِضِينَ ﴿٤٥﴾ وَكُنَّا نُكَذِّبُ بِيَوۡمِ ٱلدِّينِ ﴿٤٦﴾ حَتَّىٰٓ أَتَىٰنَا ٱلۡيَقِينُ ﴿٤٧﴾

(22) Then he frowned and scowled;
(23) Then he turned back and was arrogant
(24) And said, "This is not but magic imitated [from others].
(25) This is not but the word of a human being."

So he was cursed and therefore deserved destruction. How he repeated this defamation to himself?! Then he was cursed again. And then he pondered on the defamations of the Qur'ān that he came up with, and then frowned, and contracted his brow when he did not find any feasible means of defaming the Qur'ān. Then he turned away from the truth, and was too haughty to accept the truth. Then he said about the Qur'ān, 'That which Muḥammad says is nothing other than sorcery that is narrated from the ancients; this is nothing other than the speech of those who are created, from whom Muḥammad has learned and then claims that it is from Allāh.'

(26) I will drive him into Saqar.
(27) And what can make you know what is Saqar?
(28) It lets nothing remain and leaves nothing [unburned],
(29) Altering [i.e., blackening] the skins.

30 **Over it are nineteen [angels].**
I shall place him in Hell, so that he may roast in its heat and burn up with its flames. And what will cause you to realize what is Hell? It does not leave any flesh or bone except it burns it up, changing the skin, blackening it, burning it up. Nineteen angels are responsible for it and have full control of the punishment of its inhabitants, and they are the severe *Zabaaniyah*.

31 **And We have not made the keepers of the Fire except angels. And We have not made their number except as a trial for those who disbelieve - that those who were given the Scripture will be convinced and those who have believed will increase in faith and those who were given the Scripture and the believers will not doubt and that those in whose hearts is disease [i.e., hypocrisy] and the disbelievers will say, "What does Allāh intend by this as an example?" Thus does Allāh send astray whom He wills and guide whom He wills. And none knows the soldiers of your Lord except Him. And it [i.e., mention of the Fire] is not but a reminder to humanity.**

We have not made the gate keepers of the Fire except the rigid, harsh angels. And We have not made that number except as a test for those who disbelieve in Allāh, and in order that those who have been given the scripture, from the Jews and Christians, will reach certainty that what is mentioned in the Qur'ān regarding the gate keepers of Hell is nothing other than the truth from Allāh, the Exalted, since it is in agreement with that which is mentioned in their scriptures. Additionally, the Believers may increase in faith in Allāh and His Messenger and performing deeds in accordance to His legislation. And those who have been given the scripture, from the Jews and Christians, will not doubt; nor will those who believe in Allāh and His Messenger [doubt]. This is also so that those who have hypocrisy in their hearts and the disbelievers may say, 'What is it that Allāh has intended by this strange number?' With the likes of that which is mentioned here does Allāh mislead those whom He intends to mislead and guides those whom He wishes to guide. And none knows the numbers of the soldiers of your Lord - and from them are the angels - except for Allāh, alone. And the fire is nothing more than a reminder and admonishment for man.

32 **No! By the moon**
33 **And [by] the night when it departs**
34 **And [by] the morning when it brightens,**
35 **Indeed, it [i.e., the Fire] is of the greatest [afflictions]**
36 **As a warning to humanity -**
37 **To whoever wills among you to proceed or stay behind.**

The affair is not as they have mentioned, i.e., denying the Messenger in that which he has brought. Allāh swears by the moon and the night as it goes and turns away and by the dawn as it opens and brightens up, verily the Hellfire is one of the great signs, as a warning and to put fear in the people, for the one who wishes to seek closeness to his Lord by performing acts of worship, or he who wishes to remain behind by performing acts of disobedience.

38 **Every soul, for what it has earned, will be retained**
39 **Except the companions of the right,**
40 **[Who will be] in gardens, questioning each other**
41 **About the criminals,**
42 **[And asking them], "What put you into Saqar?"**
43 **They will say, "We were not of those who prayed,**
44 **Nor did we used to feed the poor.**
45 **And we used to enter into vain discourse with those who engaged [in it],**
46 **And we used to deny the Day of Recompense**
47 **Until there came to us the certainty [i.e., death]."**

Every soul is held in ransom for that which it has performed of evil and bad deeds; and it will not be set free until it delivers the rights that are upon it and receive the punishments due to it; except for the sincere, devout Muslims, the people of the right hand, those who have emancipated themselves with obedience. They will be in gardens that cannot be described. They will ask each other about the disbelievers, those who committed crimes against their own selves, saying [to them], 'What has caused you to enter Hell and made you taste its blazing heat?' The criminals will say, 'We were not amongst those who offered prayers in the worldly life, we did not give charity, nor were we generous to the poor and needy. We used to speak falsehood along with the people of misguidance and deviation, and we used to belie the Day of Reckoning and Reward, until death came to us while upon those acts of misguidance and evil.'

48 **So there will not benefit them the**

intercession of [any] intercessors.

Therefore the intercession of the intercessors will benefit them not, none of them, not the angels or the prophets or anyone else, because the intercession is only for he whom Allāh is pleased with and he whom [Allāh] allows his intercessor to intercede for him.

(49) **Then what is [the matter] with them that they are, from the reminder, turning away**
(50) **As if they were alarmed donkeys**
(51) **Fleeing from a lion?**

So what is the matter with these polytheists, turning away from the Qur'ān and the exhortations that it entails, as if they were wild asses, fleeing from a ferocious lion?

(52) **Rather, every person among them desires that he would be given scriptures spread about.**
(53) **No! But they do not fear the Hereafter.**

Rather each of these polytheists desire that Allāh will send down upon him, from the heavens a book spread out just as it has been sent down upon Muḥammad (Ṣal-lal-laahu alaihi wa sal-lam). The affair is not as they have claimed. Rather the reality is that they do not fear [the punishment] of the Hereafter, nor do they affirm the truth of the Resurrection and Recompense.

(54) **No! Indeed, it [i.e., the Qur'ān] is a reminder**
(55) **Then whoever wills will remember it.**
(56) **And they will not remember except that Allāh wills. He is worthy of fear and adequate for [granting] forgiveness.**

Truthfully, the Qur'ān is a profound exhortation that is more than sufficient for them. So whoever wishes for admonishment he will receive it therefrom and benefit from its guidance. And they cannot receive admonition therefrom except if Allāh wills guidance for them. And He, the Sublime, deserves to be feared and obeyed, and is ever qualified to forgive those who believe in Him and obey Him.

(75) Sūrat al-Qiyāmah

The Resurrection

Bismillāhir-Raḥmānir-Raḥeem

(1) **I swear by the Day of Resurrection**
(2) **And I swear by the reproaching soul [to the certainty of resurrection].**
(3) **Does man think that We will not assemble his bones?** (4) **Yes. [We are] Able [even] to proportion his fingertips.**

Allāh, the Sublime, swears by the Day of Reckoning and Reward; and He also swears

فَمَا تَنفَعُهُمْ شَفَٰعَةُ ٱلشَّٰفِعِينَ ﴿٤٨﴾ فَمَا لَهُمْ عَنِ ٱلتَّذْكِرَةِ مُعْرِضِينَ
﴿٤٩﴾ كَأَنَّهُمْ حُمُرٌ مُّسْتَنفِرَةٌ ﴿٥٠﴾ فَرَّتْ مِن قَسْوَرَةٍۭ ﴿٥١﴾ بَلْ يُرِيدُ
كُلُّ ٱمْرِئٍ مِّنْهُمْ أَن يُؤْتَىٰ صُحُفًا مُّنَشَّرَةً ﴿٥٢﴾ كَلَّا ۖ بَل لَّا يَخَافُونَ
ٱلْءَاخِرَةَ ﴿٥٣﴾ كَلَّآ إِنَّهُۥ تَذْكِرَةٌ ﴿٥٤﴾ فَمَن شَآءَ ذَكَرَهُۥ ﴿٥٥﴾
وَمَا يَذْكُرُونَ إِلَّآ أَن يَشَآءَ ٱللَّهُ ۚ هُوَ أَهْلُ ٱلتَّقْوَىٰ وَأَهْلُ ٱلْمَغْفِرَةِ ﴿٥٦﴾

ترتيبها ٧٥ — سُورَةُ القِيَامَةِ — آياتها ٤٠

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

لَآ أُقْسِمُ بِيَوْمِ ٱلْقِيَٰمَةِ ﴿١﴾ وَلَآ أُقْسِمُ بِٱلنَّفْسِ ٱللَّوَّامَةِ ﴿٢﴾ أَيَحْسَبُ
ٱلْإِنسَٰنُ أَلَّن نَّجْمَعَ عِظَامَهُۥ ﴿٣﴾ بَلَىٰ قَٰدِرِينَ عَلَىٰٓ أَن نُّسَوِّىَ بَنَانَهُۥ ﴿٤﴾ بَلْ
يُرِيدُ ٱلْإِنسَٰنُ لِيَفْجُرَ أَمَامَهُۥ ﴿٥﴾ يَسْـَٔلُ أَيَّانَ يَوْمُ ٱلْقِيَٰمَةِ ﴿٦﴾ فَإِذَا بَرِقَ ٱلْبَصَرُ
﴿٧﴾ وَخَسَفَ ٱلْقَمَرُ ﴿٨﴾ وَجُمِعَ ٱلشَّمْسُ وَٱلْقَمَرُ ﴿٩﴾ يَقُولُ ٱلْإِنسَٰنُ يَوْمَئِذٍ
أَيْنَ ٱلْمَفَرُّ ﴿١٠﴾ كَلَّا لَا وَزَرَ ﴿١١﴾ إِلَىٰ رَبِّكَ يَوْمَئِذٍ ٱلْمُسْتَقَرُّ ﴿١٢﴾ يُنَبَّؤُا۟ ٱلْإِنسَٰنُ
يَوْمَئِذٍۭ بِمَا قَدَّمَ وَأَخَّرَ ﴿١٣﴾ بَلِ ٱلْإِنسَٰنُ عَلَىٰ نَفْسِهِۦ بَصِيرَةٌ ﴿١٤﴾ وَلَوْ أَلْقَىٰ
مَعَاذِيرَهُۥ ﴿١٥﴾ لَا تُحَرِّكْ بِهِۦ لِسَانَكَ لِتَعْجَلَ بِهِۦٓ ﴿١٦﴾ إِنَّ عَلَيْنَا جَمْعَهُۥ
وَقُرْءَانَهُۥ ﴿١٧﴾ فَإِذَا قَرَأْنَٰهُ فَٱتَّبِعْ قُرْءَانَهُۥ ﴿١٨﴾ ثُمَّ إِنَّ عَلَيْنَا بَيَانَهُۥ ﴿١٩﴾

by the pious, believing soul which blames its owner for leaving off acts of obedience and performing destructive sins, upon the reality that mankind will be resurrected. Does this disbelieving person think that We are unable to gather his bones after they have become split up? Nay, We shall certainly gather them, rather We are totally Able to reinstate his fingers or finger tips - after assembling them - perfectly, just as they were before death.

(5) **But man desires to continue in sin.**
(6) **He asks, "When is the Day of Resurrection?"**

Rather man denies the resurrection and wants to remain upon wickedness for the rest of his lifespan and this disbeliever asks about the Last Hour, - considering it to be farfetched - when will it be?

(7) **So when vision is dazzled**
(8) **And the moon darkens**
(9) **And the sun and the moon are joined,**
(10) **Man will say on that Day, "Where is the [place of] escape?"**

So when the sight becomes disarrayed and overtaken by what it sees of horror on the Day of Resurrection, the light of the moon

will go away, and both the moon and the sun will be gathered together with regards to their light vanishing; therefore, there will not be any light for any of the two. At that time man will say, 'Unto where can we flee from this punishment?'

11 **No! There is no refuge.** 12 **To your Lord, that Day, is the [place of] permanence.**

The affair is not as you wish - O man - relative to fleeing. There is no place of refuge or safety. Unto Allāh, alone, is the place of return - for all of creation - on the Day of Resurrection, and their place of abode. And He will reward each of them with that which he deserves.

13 **Man will be informed that Day of what he sent ahead and kept back.**

On that day a person will be informed of all of his deeds, good and bad, all that he has put forth and delayed in his life.

14 **Rather, man, against himself, will be a witness,** 15 **Even if he presents his excuses.**

Rather man is a clear argument and proof against himself, which holds him to that which he has done or left off. And even if he brings every excuse with which he may attempt to justify his crimes, surely this will not benefit him at all.

16 **Move not your tongue with it, [O Muhammad], to hasten with it [i.e., recitation of the Qur'ān].** 17 **Indeed, upon Us is its collection [in your heart] and [to make possible] its recitation.** 18 **So when We have recited it [through Gabriel], then follow its recitation.** 19 **Then upon Us is its clarification [to you].**

O you Prophet, do not move your tongue with [the recitation of the] Qur'ān when it is revealed to you, from haste in memorizing it and from fear that it will slip away from you. Verily, it is upon Us to gather it in your breast, then to give you the ability to recite it with your tongue whenever you wish. So when our messenger Gabriel reads it to you, then listen to his recitation carefully; then recite it just as he has recited it to you previously. Then it is upon Us to clarify to you that which you may find problematic from its meanings and rulings.

20 **No! But you [i.e., mankind] love the immediate**

21 **And leave [i.e., neglect] the Hereafter.**

The affair is not as you have claimed - O assembly of polytheists - that there will not be any resurrection or reward. Rather, you are a people who love the life of this world and its adornment, and leave off the Hereafter and its pleasure.

22 **[Some] faces, that Day, will be radiant,**

23 **Looking at their Lord.**

The faces of the people of bliss, on the Day of Resurrection, will be bright, vibrant and soft; they will see their Lord and Owner of their affairs and thus enjoy this.

24 **And [some] faces, that Day, will be contorted,** 25 **Expecting that there will be done to them [something] backbreaking.**

The faces of the wretched, on the Day of Resurrection, will be frowning, downcast, awaiting a great catastrophe to descend upon them snapping their backs.

26 **No! When it [i.e., the soul] has reached the collar bones** 27 **And it is said, "Who will cure [him]?"** 28 **And he [i.e., the dying one] is certain that it is the [time of] separation** 29 **And the hardship [of this world] will be joined with the hardship [of the Hereafter],** 30 **To your Lord, that Day, will be the procession.**

Truly, when the soul reaches the highest part of the chest, and some of those who are present say, 'Is there anyone who can treat and or cure this man from that which he is in?' And when the dying person is certain that what has come to him is the departure from this worldly life because he sees the angels of death; and the hardship of the end of this world links up with the hardship of the beginning of the Hereafter; then unto Allāh, the Exalted, will the people be marched, on the Day of Resurrection; either to paradise or hell.

31 **And he [i.e., the disbeliever] had not believed, nor had he prayed.** 32 **But [instead], he denied and turned away.** 33 **And then he went to his people, swaggering [in pride].** 34 **Woe to you, and woe!** 35 **Then woe to you, and woe!**

The disbeliever has neither believed in the Messenger nor in the Qur'ān, nor has he fulfilled (sincerely) for Allāh, the Exalted, the obligations of prayer. Rather, he has belied the Qur'ān and turned away from the faith; then went to his family swaying and skipping out of pride. Destruction unto you and then destruction; destruction unto you and then destruction.

36 **Does man think that he will be left neglected?** 37 **Had he not been a sperm from semen emitted?** 38 **Then he was a clinging clot, and [Allāh] created [his form] and proportioned [him]** 39 **And made of him two mates, the male and the**

female. (40) Is not that [Creator] Able to give life to the dead?

Does this man who rejects the resurrection think that he will be left in waste, not being commanded nor forbade, nor being brought to account or punished? Was this man not once a weak drop of mean fluid that is discharged and poured into the wombs and then became a lump of solid blood? Then Allāh, with His power, created him and perfected his image in the best state; then made this man into two sexes, male and female. Is not that God and Creator Capable of reinstating the creation after their perishing? Of course He, the Sublime and Exalted, is Ever Capable of doing that.

(76) Sūrat al-Insān

Man[1]

Bismillāhir-Raḥmānir-Raḥeem

(1) Has there [not] come upon man a period of time when he was not a thing [even] mentioned?

There has certainly passed by man a very long time, before the soul was breathed into him, [when] he was not anything to be mentioned at all and there was no trace of him.

(2) Indeed, We created man from a sperm-drop mixture that We may try him; and We made him hearing and seeing.

(3) Indeed, We guided him to the way, be he grateful or be he ungrateful.

Verily, We have created man from a mixed drop of fluid, from the sexual discharge of the man and the woman in order to test him with the legislative responsibilities afterwards. For this reason We have made him hearing and seeing in order that he may hear the verses and see the signs. We have clarified and taught him the path of guidance and the path of misguidance, and good and evil in order that he will either be a thankful believer or an ungrateful denier.

(4) Indeed, We have prepared for the disbelievers chains and shackles and a blaze.

Verily we have prepared for the disbelievers iron manacles with which their feet will be bound, and chains with which their hands will be bound to their necks, and a fire in which they will burn.

(5) Indeed, the righteous will drink from a cup [of wine] whose mixture is of Kāfūr,

كَلَّا بَلْ تُحِبُّونَ ٱلْعَاجِلَةَ ﴿٢٠﴾ وَتَذَرُونَ ٱلْآخِرَةَ ﴿٢١﴾ وُجُوهٌ يَوْمَئِذٍ نَّاضِرَةٌ ﴿٢٢﴾
إِلَىٰ رَبِّهَا نَاظِرَةٌ ﴿٢٣﴾ وَوُجُوهٌ يَوْمَئِذٍ بَاسِرَةٌ ﴿٢٤﴾ تَظُنُّ أَن يُفْعَلَ بِهَا فَاقِرَةٌ ﴿٢٥﴾
كَلَّآ إِذَا بَلَغَتِ ٱلتَّرَاقِيَ ﴿٢٦﴾ وَقِيلَ مَنْ رَاقٍ ﴿٢٧﴾ وَظَنَّ أَنَّهُ ٱلْفِرَاقُ ﴿٢٨﴾ وَٱلْتَفَّتِ
ٱلسَّاقُ بِٱلسَّاقِ ﴿٢٩﴾ إِلَىٰ رَبِّكَ يَوْمَئِذٍ ٱلْمَسَاقُ ﴿٣٠﴾ فَلَا صَدَّقَ وَلَا صَلَّىٰ
﴿٣١﴾ وَلَٰكِن كَذَّبَ وَتَوَلَّىٰ ﴿٣٢﴾ ثُمَّ ذَهَبَ إِلَىٰٓ أَهْلِهِۦ يَتَمَطَّىٰٓ ﴿٣٣﴾ أَوْلَىٰ لَكَ
فَأَوْلَىٰ ﴿٣٤﴾ ثُمَّ أَوْلَىٰ لَكَ فَأَوْلَىٰٓ ﴿٣٥﴾ أَيَحْسَبُ ٱلْإِنسَٰنُ أَن يُتْرَكَ سُدًى ﴿٣٦﴾
أَلَمْ يَكُ نُطْفَةً مِّن مَّنِيٍّ يُمْنَىٰ ﴿٣٧﴾ ثُمَّ كَانَ عَلَقَةً فَخَلَقَ فَسَوَّىٰ ﴿٣٨﴾ فَجَعَلَ مِنْهُ
ٱلزَّوْجَيْنِ ٱلذَّكَرَ وَٱلْأُنثَىٰٓ ﴿٣٩﴾ أَلَيْسَ ذَٰلِكَ بِقَٰدِرٍ عَلَىٰٓ أَن يُحْـِۧيَ ٱلْمَوْتَىٰ ﴿٤٠﴾

سُورَةُ الإنسَان — ترتيبها ٧٦ — آياتها ٣١

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

هَلْ أَتَىٰ عَلَى ٱلْإِنسَٰنِ حِينٌ مِّنَ ٱلدَّهْرِ لَمْ يَكُن شَيْـًٔا مَّذْكُورًا ﴿١﴾
إِنَّا خَلَقْنَا ٱلْإِنسَٰنَ مِن نُّطْفَةٍ أَمْشَاجٍ نَّبْتَلِيهِ فَجَعَلْنَٰهُ سَمِيعًۢا
بَصِيرًا ﴿٢﴾ إِنَّا هَدَيْنَٰهُ ٱلسَّبِيلَ إِمَّا شَاكِرًا وَإِمَّا كَفُورًا ﴿٣﴾
إِنَّآ أَعْتَدْنَا لِلْكَٰفِرِينَ سَلَٰسِلَا۟ وَأَغْلَٰلًا وَسَعِيرًا ﴿٤﴾ إِنَّ
ٱلْأَبْرَارَ يَشْرَبُونَ مِن كَأْسٍ كَانَ مِزَاجُهَا كَافُورًا ﴿٥﴾

Surely the people of obedience and sincerity, those who establish the rights of Allāh, will drink on the Day of Resurrection from a glass full of wine mixed with the finest types of fragrance which is camphor water.

(6) A spring of which the [righteous] servants of Allāh will drink; they will make it gush forth in force [and abundance]. (7) They [are those who] fulfill [their] vows and fear a Day whose evil will be widespread. (8) And they give food in spite of love for it to the needy, the orphan, and the captive, (9) [Saying], "We feed you only for the countenance [i.e., approval] of Allāh. We wish not from you reward or gratitude. (10) Indeed, We fear from our Lord a Day austere and distressful."

This drink which is mixed from camphor, is a spring which the slaves of Allāh will drink from freely, make it gush forth easily and do as they wish with it. These individuals used to fulfill their vows that they made upon themselves in the worldly life, to do acts of obedience to Allāh, and they feared the

[1] Also entitled Sūrat *ad-Dahr* (Time).

عَيۡنٗا يَشۡرَبُ بِهَا عِبَادُ ٱللَّهِ يُفَجِّرُونَهَا تَفۡجِيرٗا ٦ يُوفُونَ بِٱلنَّذۡرِ وَيَخَافُونَ
يَوۡمٗا كَانَ شَرُّهُۥ مُسۡتَطِيرٗا ٧ وَيُطۡعِمُونَ ٱلطَّعَامَ عَلَىٰ حُبِّهِۦ مِسۡكِينٗا
وَيَتِيمٗا وَأَسِيرًا ٨ إِنَّمَا نُطۡعِمُكُمۡ لِوَجۡهِ ٱللَّهِ لَا نُرِيدُ مِنكُمۡ جَزَآءٗ وَلَا شُكُورًا
٩ إِنَّا نَخَافُ مِن رَّبِّنَا يَوۡمًا عَبُوسٗا قَمۡطَرِيرٗا ١٠ فَوَقَىٰهُمُ ٱللَّهُ شَرَّ ذَٰلِكَ
ٱلۡيَوۡمِ وَلَقَّىٰهُمۡ نَضۡرَةٗ وَسُرُورٗا ١١ وَجَزَىٰهُم بِمَا صَبَرُواْ جَنَّةٗ وَحَرِيرٗا
١٢ مُّتَّكِـِٔينَ فِيهَا عَلَى ٱلۡأَرَآئِكِۖ لَا يَرَوۡنَ فِيهَا شَمۡسٗا وَلَا زَمۡهَرِيرٗا ١٣
وَدَانِيَةً عَلَيۡهِمۡ ظِلَٰلُهَا وَذُلِّلَتۡ قُطُوفُهَا تَذۡلِيلٗا ١٤ وَيُطَافُ عَلَيۡهِم بِـَٔانِيَةٖ
مِّن فِضَّةٖ وَأَكۡوَابٖ كَانَتۡ قَوَارِيرَا۠ ١٥ قَوَارِيرَاْ مِن فِضَّةٖ قَدَّرُوهَا تَقۡدِيرٗا ١٦
وَيُسۡقَوۡنَ فِيهَا كَأۡسٗا كَانَ مِزَاجُهَا زَنجَبِيلًا ١٧ عَيۡنٗا فِيهَا تُسَمَّىٰ سَلۡسَبِيلٗا
١٨ ۞ وَيَطُوفُ عَلَيۡهِمۡ وِلۡدَٰنٞ مُّخَلَّدُونَ إِذَا رَأَيۡتَهُمۡ حَسِبۡتَهُمۡ لُؤۡلُؤٗا مَّنثُورٗا
١٩ وَإِذَا رَأَيۡتَ ثَمَّ رَأَيۡتَ نَعِيمٗا وَمُلۡكٗا كَبِيرًا ٢٠ عَٰلِيَهُمۡ ثِيَابُ سُندُسٍ
خُضۡرٞ وَإِسۡتَبۡرَقٞۖ وَحُلُّوٓاْ أَسَاوِرَ مِن فِضَّةٖ وَسَقَىٰهُمۡ رَبُّهُمۡ شَرَابٗا
طَهُورًا ٢١ إِنَّ هَٰذَا كَانَ لَكُمۡ جَزَآءٗ وَكَانَ سَعۡيُكُم مَّشۡكُورًا ٢٢ إِنَّا
نَحۡنُ نَزَّلۡنَا عَلَيۡكَ ٱلۡقُرۡءَانَ تَنزِيلٗا ٢٣ فَٱصۡبِرۡ لِحُكۡمِ رَبِّكَ وَلَا تُطِعۡ
مِنۡهُمۡ ءَاثِمًا أَوۡ كَفُورٗا ٢٤ وَٱذۡكُرِ ٱسۡمَ رَبِّكَ بُكۡرَةٗ وَأَصِيلٗا ٢٥

punishment of Allāh, on the Day of Resurrection whose harm is very dangerous and evil widespread amongst mankind, except for those to whom Allāh shows His mercy. They also used to give food to the poor, who is incapable of working and does not have what suffices him and covers his needs, despite their fondness and their own need for it. [They also feed] the child, whose father passed away before he reached the age of puberty and has no wealth, and the captive of war taken prisoner from the polytheists and others. And they say to themselves: "We only show you kind treatment seeking [to see the Face of Allāh], earning His good pleasure and reward; not any repayment or thanks, nor any praise from you do we desire. We fear from our Lord a harsh day in which the faces will frown and the brows will be contracted from the repugnance and severity of its horrors".

(11) So Allāh will protect them from the evil of that Day and give them radiance and happiness (12) And will reward them for what they patiently endured [with] a garden [in Paradise] and silk [garments].

(13) [They will be] reclining therein on adorned couches. They will not see therein any [burning] sun or [freezing] cold.

(14) And near above them are its shades, and its [fruit] to be picked will be lowered in compliance.

So Allāh will protect them from the hardships of that day and give them beauty and light in their faces along with splendor and joy in their hearts. And He will reward them for their patience that they practiced in the worldly life in obedience to Allāh, with a great paradise in which they will eat whatever they please and wear soft silk, reclining upon adorned chairs with fancy clothes and curtains. They will not feel the heat of the sun nor extreme cold, and the trees of paradise will be close by them providing them with shade, whose fruits will be in hand's reach with all ease.

(15) And there will be circulated among them vessels of silver and cups having been [created] clear [as glass], (16) Clear glasses [made] from silver of which they have determined the measure. (17) And they will be given to drink a cup [of wine] whose mixture is of ginger (18) [From] a fountain within it [i.e., Paradise] named Salsabeel.

The servants of paradise will go about them with silver trays of food and glass cups for drinking; glass made from silver. The servants will determine how much to pour according to the desire of those drinking, nothing extra and nothing less. These pious individuals will also be given a drink from a cup full of wine that is mixed with ginger; and they will drink from a spring in paradise called '*Salsabeel*' because of the purity of its drink, the ease of its digestion and its fine nature.

(19) There will circulate among them young boys made eternal. When you see them, you would think them [as beautiful as] scattered pearls.

These pious ones will be served by eternally young children, and when you see them, because of their beauty, clear skin and bright faces, you think that they are glowing pearls scattered about.

(20) And when you look there [in Paradise], you will see pleasure and great dominion.

When you look at any place in paradise you will see indescribable pleasure and a vast, great, endless dominion.

(21) Upon them [i.e., the inhabitants] will be green garments of fine silk and

وَمِنَ ٱلَّيۡلِ فَٱسۡجُدۡ لَهُۥ وَسَبِّحۡهُ لَيۡلًا طَوِيلًا ﴿٢٦﴾ إِنَّ
هَٰٓؤُلَآءِ يُحِبُّونَ ٱلۡعَاجِلَةَ وَيَذَرُونَ وَرَآءَهُمۡ يَوۡمًا ثَقِيلًا ﴿٢٧﴾ نَّحۡنُ
خَلَقۡنَٰهُمۡ وَشَدَدۡنَآ أَسۡرَهُمۡۖ وَإِذَا شِئۡنَا بَدَّلۡنَآ أَمۡثَٰلَهُمۡ تَبۡدِيلًا
﴿٢٨﴾ إِنَّ هَٰذِهِۦ تَذۡكِرَةٞۖ فَمَن شَآءَ ٱتَّخَذَ إِلَىٰ رَبِّهِۦ سَبِيلًا ﴿٢٩﴾
وَمَا تَشَآءُونَ إِلَّآ أَن يَشَآءَ ٱللَّهُۚ إِنَّ ٱللَّهَ كَانَ عَلِيمًا حَكِيمًا ﴿٣٠﴾
يُدۡخِلُ مَن يَشَآءُ فِي رَحۡمَتِهِۦۚ وَٱلظَّٰلِمِينَ أَعَدَّ لَهُمۡ عَذَابًا أَلِيمَۢا ﴿٣١﴾

سُورَةُ المُرۡسَلَاتِ

ترتيبها ٧٧ — آياتها ٥٠

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

وَٱلۡمُرۡسَلَٰتِ عُرۡفٗا ﴿١﴾ فَٱلۡعَٰصِفَٰتِ عَصۡفٗا ﴿٢﴾ وَٱلنَّٰشِرَٰتِ نَشۡرٗا ﴿٣﴾
فَٱلۡفَٰرِقَٰتِ فَرۡقٗا ﴿٤﴾ فَٱلۡمُلۡقِيَٰتِ ذِكۡرًا ﴿٥﴾ عُذۡرًا أَوۡ نُذۡرًا ﴿٦﴾ إِنَّمَا
تُوعَدُونَ لَوَٰقِعٞ ﴿٧﴾ فَإِذَا ٱلنُّجُومُ طُمِسَتۡ ﴿٨﴾ وَإِذَا ٱلسَّمَآءُ فُرِجَتۡ
﴿٩﴾ وَإِذَا ٱلۡجِبَالُ نُسِفَتۡ ﴿١٠﴾ وَإِذَا ٱلرُّسُلُ أُقِّتَتۡ ﴿١١﴾ لِأَيِّ يَوۡمٍ أُجِّلَتۡ
﴿١٢﴾ لِيَوۡمِ ٱلۡفَصۡلِ ﴿١٣﴾ وَمَآ أَدۡرَىٰكَ مَا يَوۡمُ ٱلۡفَصۡلِ ﴿١٤﴾ وَيۡلٞ يَوۡمَئِذٖ
لِّلۡمُكَذِّبِينَ ﴿١٥﴾ أَلَمۡ نُهۡلِكِ ٱلۡأَوَّلِينَ ﴿١٦﴾ ثُمَّ نُتۡبِعُهُمُ ٱلۡأٓخِرِينَ
﴿١٧﴾ كَذَٰلِكَ نَفۡعَلُ بِٱلۡمُجۡرِمِينَ ﴿١٨﴾ وَيۡلٞ يَوۡمَئِذٖ لِّلۡمُكَذِّبِينَ ﴿١٩﴾

brocade. And they will be adorned with bracelets of silver, and their Lord will give them a purifying drink.
They will wear garments made of soft, green silk on the inside and thick brocade on the outside; and they will be adorned with silver bracelets. And above all of this pleasure, their Lord will give them a drink that is totally pure, having in it neither anything unclean, nor anything impure.

22 **[And it will be said], "Indeed, this is for you a reward, and your effort has been appreciated."**
It will be said to them, 'All of this has been given to you as a reward for your righteous deeds; and your deeds that you performed in the worldly life were pleasing and accepted by Allāh.

23 **Indeed, it is We who have sent down to you, [O Muḥammad], the Qur'ān progressively.**
Verily, We have sent down upon you - O Messenger - the Qur'ān from Us, in order that you may remind mankind of that which is mentioned therein of the promise, the threat, the rewards and the punishment.

24 **So be patient for the decision of your Lord and do not obey from among them a sinner or ungrateful [disbeliever].**

25 **And mention the name of your Lord [in prayer] morning and evening**
So be patient with the decree that your Lord ordains and accept it, and stay constant upon the rulings that He has prescribed with regards to the religion. Do not obey any of the polytheists who are submerged in lusts or deeply plunged in disbelief and misguidance. And remain steadfast upon mentioning the name of your Lord and invoking Him during the day and the night. 29

26 **And during the night prostrate to Him and exalt [i.e., praise] Him a long [part of the] night.**
Humble yourself in obedience and submission unto your Lord during the night, and pray and stand in *tahajjud* (night prayer) for a very long time.

27 **Indeed, these [disbelievers] love the immediate and leave behind them a grave Day.**
Surely, these polytheists love the worldly life and busy themselves with it and leave behind their backs the performance of deeds for the Hereafter and that which entails their salvation on an extremely tough day.

28 **We have created them and strengthened their forms, and when We will, We can replace them with others like them with a [complete] replacement.**
We have created them and perfected their creation, and whenever We wish, We will cause them to perish and bring a people who are obedient and who comply with the commands of Allāh.

29 **Indeed, this is a reminder, so he who wills may take to his Lord a way.**

30 **And you do not will except that Allāh wills. Indeed, Allāh is ever Knowing and Wise.**

31 **He admits whom He wills into His mercy; but the wrongdoers - He has prepared for them a painful punishment.**
This Sūrah, due to what is mentioned therein from incitement (to do good) and intimidation (from doing evil), promise and threat, is an admonishment for all the worlds. So whoever desires good for himself in this life and the Hereafter should take belief in Allāh and fear of Him as a path which will lead him to Allāh's forgiveness and good pleasure. You cannot intend any affair except by the pre-

ordainment of Allāh and His will. Verily Allāh is All-Knowing of the states and affairs of His creatures, All-Wise in His governing and creation. He allows those from His slaves whom He wills to enjoy His mercy and good pleasure, and they are the believers. [On the contrary] He has prepared for the wrong doers, those who transgress His set limits, an excruciating painful punishment.

(77) Sūrat al-Mursalāt

Those Sent Forth

Bismillāhir-Raḥmānir-Raḥeem

1 By those [winds] sent forth in gusts
2 And the winds that blow violently
3 And [by] the angels that spread [clouds]
4 And those [angels] who bring criterion
5 And those [angels] who deliver a message
6 As justification or warning,
7 Indeed, what you are promised is to occur.

Allāh, the Exalted, swears by the winds as they concurrently blow in succession and also by those strong winds that blow with destructive force; and by those angels who are entrusted with the clouds driving them towards the direction that Allāh wills; and by those angels who descend from Allāh bringing with them that which separates between truth and falsehood and the lawful and unlawful; and also by those angels that receive revelation from Allāh and deliver it to His Prophets, as a proof against His creation and a warning from Him unto them, in order that there will not remain any excuse for them. Indeed that which you are promised with from the affairs of the Day of Resurrection and that which will take place therein from reckoning and reward will come to you without any doubt.

8 So when the stars are obliterated.
9 And when the heaven is opened.
10 And when the mountains are blown away
11 And when the messengers' time has come...
12 For what Day was it postponed?
13 For the Day of Judgement.
14 And what can make you know what is the Day of Judgement?
15 Woe, that Day, to the deniers.

So when the stars are wiped away and their light goes away; and when the heaven splits asunder, and the mountains become particles of dust blown away by the winds; and when the fixed time will be decided for the judgment between them and the nations, it will be said, 'For what great day have the messengers been delayed?' They have been delayed for the day of judging and settlement between all of the creation. And what will make you realize - O man - what the Day of Judgment is, and its severity and horror? A great destruction on that day for the deniers of this promised day.

16 Did We not destroy the former peoples?
17 Then We will follow them with the later ones.
18 Thus do We deal with the criminals.

Have We not destroyed the ancient nations because of their denial of the messengers, such as Noah, *'Aad* and *Thamood*? Then We followed them up with the later generations who were similar to them in belying and disobedience; with the likes of this horrid destruction we will punish these criminals from the disbelievers of *Makkah* because of their belying of the Messenger (*Sal-lal-laahu alaihi wa sal-lam*).

19 Woe, that Day, to the deniers.

Destruction and a severe punishment on the Day of Resurrection for each and every one who denies that Allāh is the True Deity Who deserves to be Worshipped, (as well as the deniers) of prophecy, resurrection and reckoning.

20 Did We not create you from a liquid disdained? 21 And We placed it in a firm lodging [i.e., the womb] 22 For a known extent. 23 And We determined [it], and excellent [are We] to determine.

Have we not created you - O assembly of disbelievers - from a weak, low fluid which is sexual discharge, and then placed this water in a safe place, which is the woman's womb, until a set time, known only to Allāh, the Exalted? Then We were capable to create, fashion and bring man about. So how excellent is Our capability in doing so?!

24 Woe, that Day, to the deniers.

Destruction and severe punishment on the Day of Resurrection to the deniers of Our power.

25 Have We not made the earth a container
26 Of the living and the dead?
27 And We placed therein lofty, firmly set mountains and have given you to drink sweet water.

Have We not made this earth upon which you live, containing countless living creatures upon its surface, and inside of it countless deceased; and made therein firm, elevated mountains so that the earth will not shake you up, and given you pure, flowing water to drink?

28 Woe, that Day, to the deniers.

Destruction and severe punishment on the Day of Resurrection for the deniers of these bounties.

29 [They will be told], "Proceed to that

أَلَمۡ نَخۡلُقكُّم مِّن مَّآءٖ مَّهِينٖ (٢٠) فَجَعَلۡنَٰهُ فِي قَرَارٖ مَّكِينٍ (٢١) إِلَىٰ قَدَرٖ
مَّعۡلُومٖ (٢٢) فَقَدَرۡنَا فَنِعۡمَ ٱلۡقَٰدِرُونَ (٢٣) وَيۡلٞ يَوۡمَئِذٖ لِّلۡمُكَذِّبِينَ (٢٤)
أَلَمۡ نَجۡعَلِ ٱلۡأَرۡضَ كِفَاتًا (٢٥) أَحۡيَآءٗ وَأَمۡوَٰتٗا (٢٦) وَجَعَلۡنَا فِيهَا رَوَٰسِيَ
شَٰمِخَٰتٖ وَأَسۡقَيۡنَٰكُم مَّآءٗ فُرَاتٗا (٢٧) وَيۡلٞ يَوۡمَئِذٖ لِّلۡمُكَذِّبِينَ (٢٨)
ٱنطَلِقُوٓاْ إِلَىٰ مَا كُنتُم بِهِۦ تُكَذِّبُونَ (٢٩) ٱنطَلِقُوٓاْ إِلَىٰ ظِلّٖ ذِي ثَلَٰثِ
شُعَبٖ (٣٠) لَّا ظَلِيلٖ وَلَا يُغۡنِي مِنَ ٱللَّهَبِ (٣١) إِنَّهَا تَرۡمِي بِشَرَرٖ
كَٱلۡقَصۡرِ (٣٢) كَأَنَّهُۥ جِمَٰلَتٞ صُفۡرٞ (٣٣) وَيۡلٞ يَوۡمَئِذٖ لِّلۡمُكَذِّبِينَ (٣٤)
هَٰذَا يَوۡمُ لَا يَنطِقُونَ (٣٥) وَلَا يُؤۡذَنُ لَهُمۡ فَيَعۡتَذِرُونَ (٣٦) وَيۡلٞ يَوۡمَئِذٖ
لِّلۡمُكَذِّبِينَ (٣٧) هَٰذَا يَوۡمُ ٱلۡفَصۡلِۖ جَمَعۡنَٰكُمۡ وَٱلۡأَوَّلِينَ (٣٨) فَإِن كَانَ
لَكُمۡ كَيۡدٞ فَكِيدُونِ (٣٩) وَيۡلٞ يَوۡمَئِذٖ لِّلۡمُكَذِّبِينَ (٤٠) إِنَّ ٱلۡمُتَّقِينَ فِي
ظِلَٰلٖ وَعُيُونٖ (٤١) وَفَوَٰكِهَ مِمَّا يَشۡتَهُونَ (٤٢) كُلُواْ وَٱشۡرَبُواْ هَنِيٓـَٔۢا
بِمَا كُنتُمۡ تَعۡمَلُونَ (٤٣) إِنَّا كَذَٰلِكَ نَجۡزِي ٱلۡمُحۡسِنِينَ (٤٤) وَيۡلٞ يَوۡمَئِذٖ
لِّلۡمُكَذِّبِينَ (٤٥) كُلُواْ وَتَمَتَّعُواْ قَلِيلًا إِنَّكُم مُّجۡرِمُونَ (٤٦) وَيۡلٞ يَوۡمَئِذٖ
لِّلۡمُكَذِّبِينَ (٤٧) وَإِذَا قِيلَ لَهُمُ ٱرۡكَعُواْ لَا يَرۡكَعُونَ (٤٨) وَيۡلٞ
يَوۡمَئِذٖ لِّلۡمُكَذِّبِينَ (٤٩) فَبِأَيِّ حَدِيثِۭ بَعۡدَهُۥ يُؤۡمِنُونَ (٥٠)

which you used to deny. (30) Proceed to a shadow [of smoke] having three columns (31) [But having] no cool shade and availing not against the flame." (32) Indeed, it throws sparks [as huge] as a fortress, (33) As if they were yellowish [black] camels.

It will be said to the disbelievers on the Day of Resurrection: Proceed towards the punishment of Hell which you used to belie in the worldly life. Proceed and sit in the shade of the smoke of the Hell from which branches off three parts. This shade will not provide any coolness from the heat of that day nor will it keep back any heat from its sparks. Verily, Hellfire casts forth great sparks; each spark from it is like a great, erected building in its density and elevation. It is as if the sparks of Hellfire, which pop out therefrom, are camels whose color is black leaning towards yellow.

(34) Woe, that Day, to the deniers.

Destruction and severe punishment on the Day of Resurrection for the deniers of Allāh's threat.

(35) This is a Day they will not speak, (36) Nor will it be permitted for them to make an excuse.

This is the Day of Resurrection in which the deniers will neither speak a word that will avail them, nor will they be allowed to speak and thus make an excuse, because there is no excuse for them.

(37) Woe, that Day, to the deniers.

Destruction and severe punishment on that day for the deniers of this Day and that which will take place therein.

(38) This is the Day of Judgement; We will have assembled you and the former peoples. (39) So if you have a plan, then plan against Me.

This is the day in which Allāh will judge between all of the creation and also the truth will become clear from the falsehood. Therein We will gather you - O assembly of disbelievers of this nation - along with ancient disbelievers from amongst the past nations. So if you have any trick or way to get out of this punishment then do so, and save yourselves from Allāh's striking and retribution.

(40) Woe, that Day, to the deniers.

Destruction and severe punishment on the Day of Resurrection for the deniers of the Day of Resurrection.

(41) Indeed, the righteous will be among shades and springs (42) And fruits from whatever they desire, (43) [Being told], "Eat and drink in satisfaction for what you used to do." (44) Indeed, We thus reward the doers of good. (45) Woe, that Day, to the deniers.

Verily, those who fear their Lord in the worldly life and protect themselves from His punishment by complying with His commands and avoiding His prohibitions, will be in the shade of verdant trees, flowing springs and abundant fruit which their souls desire on the Day of Resurrection. It will be said to them, 'Eat delicious foods and drink a wholesome drink because of the righteous deeds that you have put forth in the worldly life. With the like of this great reward do We repay the people of perfection in their deeds and obedience to Us. Destruction and severe punishment on the Day of Resurrection, for the deniers of the Day of Reward and Reckoning, and the [deniers of the] bliss and punishmet which will take place therein.

(46) [O disbelievers], eat and enjoy yourselves a little; indeed, you are criminals.

Then Allāh has threatened the disbelievers

ترتيبها ٧٨ سُورَةُ النَّبَإِ آياتها ٤٠

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

عَمَّ يَتَسَآءَلُونَ ١ عَنِ ٱلنَّبَإِ ٱلۡعَظِيمِ ٢ ٱلَّذِي هُمۡ فِيهِ مُخۡتَلِفُونَ ٣
كَلَّا سَيَعۡلَمُونَ ٤ ثُمَّ كَلَّا سَيَعۡلَمُونَ ٥ أَلَمۡ نَجۡعَلِ ٱلۡأَرۡضَ مِهَٰدٗا ٦
وَٱلۡجِبَالَ أَوۡتَادٗا ٧ وَخَلَقۡنَٰكُمۡ أَزۡوَٰجٗا ٨ وَجَعَلۡنَا نَوۡمَكُمۡ سُبَاتٗا
٩ وَجَعَلۡنَا ٱلَّيۡلَ لِبَاسٗا ١٠ وَجَعَلۡنَا ٱلنَّهَارَ مَعَاشٗا ١١ وَبَنَيۡنَا
فَوۡقَكُمۡ سَبۡعٗا شِدَادٗا ١٢ وَجَعَلۡنَا سِرَاجٗا وَهَّاجٗا ١٣ وَأَنزَلۡنَا
مِنَ ٱلۡمُعۡصِرَٰتِ مَآءٗ ثَجَّاجٗا ١٤ لِّنُخۡرِجَ بِهِۦ حَبّٗا وَنَبَاتٗا ١٥ وَجَنَّٰتٍ
أَلۡفَافًا ١٦ إِنَّ يَوۡمَ ٱلۡفَصۡلِ كَانَ مِيقَٰتٗا ١٧ يَوۡمَ يُنفَخُ فِي ٱلصُّورِ
فَتَأۡتُونَ أَفۡوَاجٗا ١٨ وَفُتِحَتِ ٱلسَّمَآءُ فَكَانَتۡ أَبۡوَٰبٗا ١٩ وَسُيِّرَتِ
ٱلۡجِبَالُ فَكَانَتۡ سَرَابًا ٢٠ إِنَّ جَهَنَّمَ كَانَتۡ مِرۡصَادٗا ٢١ لِّلطَّٰغِينَ
مَـَٔابٗا ٢٢ لَّٰبِثِينَ فِيهَآ أَحۡقَابٗا ٢٣ لَّا يَذُوقُونَ فِيهَا بَرۡدٗا وَلَا شَرَابًا
٢٤ إِلَّا حَمِيمٗا وَغَسَّاقٗا ٢٥ جَزَآءٗ وِفَاقًا ٢٦ إِنَّهُمۡ كَانُواْ
لَا يَرۡجُونَ حِسَابٗا ٢٧ وَكَذَّبُواْ بِـَٔايَٰتِنَا كِذَّابٗا ٢٨ وَكُلَّ شَيۡءٍ
أَحۡصَيۡنَٰهُ كِتَٰبٗا ٢٩ فَذُوقُواْ فَلَن نَّزِيدَكُمۡ إِلَّا عَذَابًا ٣٠

and said, 'Eat from the delicious foods of the worldly life and enjoy its passing lusts for a short while. Verily, you are criminals because you associated others with Allāh [in worship].

47 Woe, that Day, to the deniers.
Destruction and severe punishment on the Day of Resurrection for the deniers of the Day of Reckoning and Reward.

48 And when it is said to them, "Bow [in prayer]," they do not bow.
When it is said to these polytheists, 'Offer prayer to Allāh and lower yourselves in submissiveness, they do not do so. Rather they are persistent upon their haughtiness.

49 Woe, that Day, to the deniers.

50 Then in what statement after it [i.e., the Qur'ān] will they believe?
Destruction and severe punishment on the Day of Resurrection to the deniers of Allāh's signs and proofs. If they do not believe in this Qur'ān, then what book and speech afterwards will they believe in? It is the clarification for everything, clear and lucid in all of its wisdoms, rulings and information, miraculous in its wordings and meanings.

(78) Sūrat an-Naba

The News

Bismillāhir-Raḥmānir-Raḥeem

1 About what are they asking one another?
2 About the great news
3 That over which they are in disagreement.
About what thing are the disbelievers of Quraish questioning one another? They are asking about the great news, and that is the Magnificent Qur'ān, comprising news of the Resurrection which the disbelievers of Quraish were in doubt about, and which they had denied.

4 No! They are going to know.
5 Then, no! They are going to know.
It is not the way these polytheists allege. These polytheists will come to know the consequence of their denial, and it will be made apparent to them what Allāh will do with them on the Day of Resurrection. Then it will become certain to them, and the truth of what Muḥammad (Ṣal-lal-laahu alaihi wa sal-lam) came with of the Qur'ān and the Resurrection will also become certain to them. This is a threat to them.

6 Have We not made the earth a resting place?
Have We not made the earth leveled for you like a bed?

7 And the mountains as stakes?
And the mountains firmly established, so that the earth does not move with you (upon it)?

8 And We created you in pairs
And created you of various types, male and female?

9 And made your sleep [a means for] rest
And made your sleep rest for your bodies, wherein you find calm and rest?

10 And made the night as clothing
And made the night as clothing, to cover you in its darkness and wrap you, as the cloak covers the one who wears it?

11 And made the day for livelihood
And made the day for livelihood, wherein you disperse for the sake of your livelihood, and wherein you pursue your interests?

12 And constructed above you seven strong [heavens]
And constructed above you seven heavens, strongly constructed and cohesively created, flawless without rifts?

13 And made [therein] a burning lamp
And made the sun a lamp, radiant and bright?

14 And sent down, from the rain clouds, pouring water

15 That We may bring forth thereby grain and vegetation

16 And gardens of entwined growth.

And sent down from the rain clouds, water pouring forth in abundance, that with it We may bring forth grain from which people take nourishment, vegetation from which animals feed on, and gardens entwining one another due to its diverging branches?

17 Indeed, the Day of Judgement is an
appointed time- 18 The Day the Horn is
blown and you will come forth in multitudes

Indeed, the Day for judgment between the creation, namely the Day of Resurrection, is an appointed time and date for the first ones and last ones; the Day the angel blows in "the Horn," in announcement of the Resurrection, and you come forth in nations, every nation with its leader.

19 And the heaven is opened and will become gateways

And the heaven is opened, having numerous gateways, for the descent of the angels.

20 And the mountains are removed and will be [but] a mirage.

And the mountains are moved away after their stability, and will be as a mirage.

21 Indeed, Hell has been lying in wait
22 For the transgressors, a place of
return 23 In which they will remain for
ages [unending]. 24 They will not taste
therein [any] coolness or drink 25 except
scalding water and [foul] purulence,
26 an appropriate recompense.

Indeed, Hell on that day will lie in wait for the disbelievers, whom it has been prepared for. A place of return for the disbelievers, in which they will remain for successive ages unending. They will neither taste therein that which will cool the heat of Hell for them, nor drink which will quench their thirst, except hot water and pus that is emitted by the inhabitants of the Fire. They are recompensed as such - a just recompense, and in proportion to their deeds, which they used to perform in this world.

27 Indeed, they were not expecting an
account 28 And denied Our verses with
[emphatic] denial. 29 But all things We
have enumerated in writing.
30 "So taste [the penalty], and never will
We increase you except in torment."

Indeed, they never used to fear the Day of Account, so they never worked for it. And they denied what came to them from the messengers with emphatic denial. All things We have had knowledge of, and have recorded in the Preserved Tablet. So now taste - O disbelievers - the recompense of your deeds, for never will We increase you except in torment in addition to your due torment.

31 Indeed, for the righteous is attainment-
32 Gardens and grapevines.
33 And full-breasted [companions] of equal age
34 And a full cup.
35 No ill speech will they hear therein or
any falsehood-

Indeed, for the ones who fear their Lord and perform righteous deeds, is success by entering Paradise. Indeed, for them there will be splendid gardens and grapevines, and companions of young age whose breasts have become perfectly round and slightly elevated [full-breasted], and are of equal age. Also for them there will be a cup full of wine. They will not hear ill speech in this Paradise, nor will they lie to one another.

36 [As] reward from your Lord, [a
generous] sufficing gift, 37 [From] the
Lord of the heavens and the earth and
whatever is between them, the Most
Merciful. They possess not from Him
[authority for] speech. 38 The Day that
the Spirit [i.e., Gabriel] and the angels will
stand in rows, they will not speak except
for one whom the Most Merciful permits,
and he will say what is correct. 39 That is
the True [i.e., certain] Day; so he who wills
may take to his Lord a [way of] return.

For them will be all of that, as a reward and grace from Allāh, and an ample gift that will suffice them[1] - [from] the Lord of the heavens and the earth and whatever is between them, the Most Merciful of this world and the Hereafter. They do not possess the authority to ask Him except in regards to that which He has permitted them (to ask about). On the day when *Jibrīl*, peace be upon him, and the angels will stand in rows. They will not intercede except for one whom the Most Merciful permits them to intercede for, and who will say what is right and correct. That is the True Day, whose occurrence is coming to pass without a doubt. So whoever wishes salvation from its horrors, let him take a way of return to his Lord, by performing righteous deeds.

40 Indeed, We have warned you of a
near punishment on the Day when a man
will observe what his hands have put

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[1] Another meaning is "a gift calculated [to be adequate]."

إِنَّ لِلْمُتَّقِينَ مَفَازًا ﴿٣١﴾ حَدَآئِقَ وَأَعْنَٰبًا ﴿٣٢﴾ وَكَوَاعِبَ أَتْرَابًا ﴿٣٣﴾ وَكَأْسًا
دِهَاقًا ﴿٣٤﴾ لَّا يَسْمَعُونَ فِيهَا لَغْوًا وَلَا كِذَّٰبًا ﴿٣٥﴾ جَزَآءً مِّن رَّبِّكَ عَطَآءً
حِسَابًا ﴿٣٦﴾ رَّبِّ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَمَا بَيْنَهُمَا ٱلرَّحْمَٰنِ ۖ لَا يَمْلِكُونَ
مِنْهُ خِطَابًا ﴿٣٧﴾ يَوْمَ يَقُومُ ٱلرُّوحُ وَٱلْمَلَٰٓئِكَةُ صَفًّا ۖ لَّا يَتَكَلَّمُونَ
إِلَّا مَنْ أَذِنَ لَهُ ٱلرَّحْمَٰنُ وَقَالَ صَوَابًا ﴿٣٨﴾ ذَٰلِكَ ٱلْيَوْمُ ٱلْحَقُّ ۖ فَمَن
شَآءَ ٱتَّخَذَ إِلَىٰ رَبِّهِۦ مَـَٔابًا ﴿٣٩﴾ إِنَّآ أَنذَرْنَٰكُمْ عَذَابًا قَرِيبًا يَوْمَ
يَنظُرُ ٱلْمَرْءُ مَا قَدَّمَتْ يَدَاهُ وَيَقُولُ ٱلْكَافِرُ يَٰلَيْتَنِى كُنتُ تُرَٰبًۢا ﴿٤٠﴾

سُورَةُ النَّازِعَاتِ — ترتيبها ٧٩ — آياتها ٤٦

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

وَٱلنَّٰزِعَٰتِ غَرْقًا ﴿١﴾ وَٱلنَّٰشِطَٰتِ نَشْطًا ﴿٢﴾ وَٱلسَّٰبِحَٰتِ سَبْحًا
﴿٣﴾ فَٱلسَّٰبِقَٰتِ سَبْقًا ﴿٤﴾ فَٱلْمُدَبِّرَٰتِ أَمْرًا ﴿٥﴾ يَوْمَ تَرْجُفُ ٱلرَّاجِفَةُ
﴿٦﴾ تَتْبَعُهَا ٱلرَّادِفَةُ ﴿٧﴾ قُلُوبٌ يَوْمَئِذٍ وَاجِفَةٌ ﴿٨﴾ أَبْصَٰرُهَا
خَٰشِعَةٌ ﴿٩﴾ يَقُولُونَ أَءِنَّا لَمَرْدُودُونَ فِى ٱلْحَافِرَةِ ﴿١٠﴾ أَءِذَا كُنَّا
عِظَٰمًا نَّخِرَةً ﴿١١﴾ قَالُوا۟ تِلْكَ إِذًا كَرَّةٌ خَاسِرَةٌ ﴿١٢﴾ فَإِنَّمَا هِىَ زَجْرَةٌ
وَٰحِدَةٌ ﴿١٣﴾ فَإِذَا هُم بِٱلسَّاهِرَةِ ﴿١٤﴾ هَلْ أَتَىٰكَ حَدِيثُ مُوسَىٰٓ ﴿١٥﴾

forth and the disbeliever will say, "Oh, I wish that I were dust!"

Indeed, We have warned you of the near punishment of the Last Day, wherein every person will see what they have performed of good, or what they have acquired of sin. And the disbeliever, out of horror of the account, will say, "Oh, I wish that I were dust, and therefore never resurrected!"

(79) Sūrat an-Nāzi'āt

The Extractors

Bismillāhir-Raḥmānir-Raḥeem

(1) By those [angels] who extract with violence
(2) And [by] those who remove with ease
(3) And [by] those who glide [as if] swimming
(4) And those who race each other in a race
(5) And those who arrange [each] matter,
(6) On the Day the blast [of the Horn] will convulse [creation],
(7) There will follow it the subsequent [one].

Allāh, the Most High, swears by the angels who extract the souls of the disbelievers, violently; By the angels who take hold of the souls of the believers, briskly and gently; By the angels who glide serenely in their descent from the heavens and their ascent to it; then by the angels who race forward and hasten to execute the command of Allāh; then by the angels who execute the command of their Lord in the affairs of the universe which they have been entrusted with managing. It is not permissible for any among creation to swear by other than their Creator, and if one does he has indeed committed *shirk*. (Allāh, the Most High, swears by all of the above, that) mankind shall certainly be resurrected and brought to account. On that Day the earth quakes from the first blast, [which is] the blast that will cause death, it will be followed by another blast that will cause life.

(8) Hearts, that Day, will tremble,
(9) Their eyes humbled.

On that Day, the hearts of the disbelievers will tremble from intense fear. The eyes of such will be humbled from the horror that they see.

(10) - (12) They are [presently] saying, "Will we indeed be returned to [our] former state [of life]? Even if we should be decayed bones?" They say, "That, then, would be a losing return."

These deniers of the Resurrection will say, "Shall we be returned after our death to our former state of life on earth? Shall we be restored even when we have become decayed bones?" They will say, "That return of ours, then, would be a disappointing and deceptive return!"

(13) Indeed, it will be but one shout,
(14) And suddenly they will be [alert] upon the earth's surface.

Indeed, it will be but one blast, and suddenly they will be alive upon the earth's surface, after having been inside of it.

(15) Has there reached you the story of Moses?-
(16) When his Lord called to him in the sacred valley of Ṭuwā,

Has there reached you - O Messenger - the story of Mūsa? When his Lord called to him in the pure and blessed valley of *"Tuwā."*

(17) "Go to Pharaoh. Indeed, he has transgressed. (18) And say to him, 'Would you [be willing to] purify yourself (19) And let me guide you to your Lord so you would fear [Him]?'"

And He said to him, "Go to Pharaoh; Indeed he has transgressed all bounds of rebellion, and say to him, 'Would you be willing to purify yourself of deficiencies and substitute them for *Eeman* (true faith), and let me guide you to the obedience of your Lord, so

إِذْ نَادَىٰهُ رَبُّهُۥ بِٱلْوَادِ ٱلْمُقَدَّسِ طُوًى ﴿١٦﴾ ٱذْهَبْ إِلَىٰ فِرْعَوْنَ إِنَّهُۥ طَغَىٰ ﴿١٧﴾
فَقُلْ هَل لَّكَ إِلَىٰٓ أَن تَزَكَّىٰ ﴿١٨﴾ وَأَهْدِيَكَ إِلَىٰ رَبِّكَ فَتَخْشَىٰ ﴿١٩﴾ فَأَرَىٰهُ
ٱلْءَايَةَ ٱلْكُبْرَىٰ ﴿٢٠﴾ فَكَذَّبَ وَعَصَىٰ ﴿٢١﴾ ثُمَّ أَدْبَرَ يَسْعَىٰ ﴿٢٢﴾ فَحَشَرَ
فَنَادَىٰ ﴿٢٣﴾ فَقَالَ أَنَا۠ رَبُّكُمُ ٱلْأَعْلَىٰ ﴿٢٤﴾ فَأَخَذَهُ ٱللَّهُ نَكَالَ ٱلْءَاخِرَةِ وَٱلْأُولَىٰٓ
﴿٢٥﴾ إِنَّ فِى ذَٰلِكَ لَعِبْرَةً لِّمَن يَخْشَىٰٓ ﴿٢٦﴾ ءَأَنتُمْ أَشَدُّ خَلْقًا أَمِ ٱلسَّمَآءُ ۚ بَنَىٰهَا
﴿٢٧﴾ رَفَعَ سَمْكَهَا فَسَوَّىٰهَا ﴿٢٨﴾ وَأَغْطَشَ لَيْلَهَا وَأَخْرَجَ ضُحَىٰهَا ﴿٢٩﴾
وَٱلْأَرْضَ بَعْدَ ذَٰلِكَ دَحَىٰهَآ ﴿٣٠﴾ أَخْرَجَ مِنْهَا مَآءَهَا وَمَرْعَىٰهَا ﴿٣١﴾
وَٱلْجِبَالَ أَرْسَىٰهَا ﴿٣٢﴾ مَتَٰعًا لَّكُمْ وَلِأَنْعَٰمِكُمْ ﴿٣٣﴾ فَإِذَا جَآءَتِ ٱلطَّآمَّةُ
ٱلْكُبْرَىٰ ﴿٣٤﴾ يَوْمَ يَتَذَكَّرُ ٱلْإِنسَٰنُ مَا سَعَىٰ ﴿٣٥﴾ وَبُرِّزَتِ ٱلْجَحِيمُ
لِمَن يَرَىٰ ﴿٣٦﴾ فَأَمَّا مَن طَغَىٰ ﴿٣٧﴾ وَءَاثَرَ ٱلْحَيَوٰةَ ٱلدُّنْيَا ﴿٣٨﴾ فَإِنَّ ٱلْجَحِيمَ
هِىَ ٱلْمَأْوَىٰ ﴿٣٩﴾ وَأَمَّا مَنْ خَافَ مَقَامَ رَبِّهِۦ وَنَهَى ٱلنَّفْسَ عَنِ ٱلْهَوَىٰ
﴿٤٠﴾ فَإِنَّ ٱلْجَنَّةَ هِىَ ٱلْمَأْوَىٰ ﴿٤١﴾ يَسْـَٔلُونَكَ عَنِ ٱلسَّاعَةِ أَيَّانَ مُرْسَىٰهَا
﴿٤٢﴾ فِيمَ أَنتَ مِن ذِكْرَىٰهَآ ﴿٤٣﴾ إِلَىٰ رَبِّكَ مُنتَهَىٰهَآ ﴿٤٤﴾ إِنَّمَآ أَنتَ مُنذِرُ
مَن يَخْشَىٰهَا ﴿٤٥﴾ كَأَنَّهُمْ يَوْمَ يَرَوْنَهَا لَمْ يَلْبَثُوٓا۟ إِلَّا عَشِيَّةً أَوْ ضُحَىٰهَا ﴿٤٦﴾

ترتيبها ٨٠ — **سُورَةُ عَبَسَ** — آياتها ٤٢

that you would have fear of Him and piety?'"

(20) And he showed him the greatest sign,
(21) But he [i.e., Pharaoh] denied and disobeyed.
(22) Then he turned his back, striving [i.e., plotting].

And Mūsa showed Pharaoh the greatest sign, the staff and the hand. But Pharaoh denied the Prophet of Allāh Mūsa, peace be upon him, and disobeyed his Lord, the Great and Almighty. Then he turned his back abandoning *Eeman* (true faith), diligent in opposition to Mūsa.

(23) And he gathered [his people] and called out
(24) And said, "I am your most exalted lord."
(25) So Allāh seized him in exemplary punishment for the last and the first [transgression].
(26) Indeed in that is a lesson [i.e., warning] for whoever would fear [Allāh].

And he gathered the inhabitants of his kingdom, called out, and said, "I am your lord above whom is no other lord!" So Allāh requited him with punishment in this world and the Hereafter, and made him a lesson and example for his likes from among the rebellious. Indeed in Pharaoh and that which has been sent down upon him of punishment, there is exhortation for whoever learns from it and is reprimanded.

(27) - (33) Are you a more difficult creation or is the heaven? He [i.e., Allāh] constructed it. He raised its ceiling and proportioned it. And He darkened its night and extracted its brightness. And after that He spread the earth. He extracted from it its water and its pasture, And the mountains He set firmly As enjoyment [i.e., provision] for you and your grazing livestock.

Is your resurrection after death - O mankind - more difficult in your estimation, or the creation of the heaven? He made it rise high above you like a building, and raised its ceiling in the air. There is no unevenness in it or any rifts. He darkened its night by the setting of its sun, and brought forth its day by the rising of it. After the creation of the heaven He spread out the earth, and placed within it its utilities; He caused springs of water to gush forth in it; He caused plants that are pastured to grow in it; He implanted the mountains in it as stakes for it. He - praise be to Him - has created all of these blessings as benefit for you and your grazing livestock. Indeed the restoration of your creation on the Day of Judgment is easier for Allāh than the creation of these things, and all of it is easy and simple for Allāh.

(34) But when there comes the greatest Overwhelming Calamity-
(35) The Day when man will remember that for which he strove, (36) And Hellfire will be exposed for [all] those who see-

But when there comes the Major Resurrection and the greatest distress, namely the second blast - at that moment every deed of man, good and evil, will be displayed before him, so he will remember it and confess to it. And Hellfire will be exposed for every on-looker and will be seen visually.

(37) So as for he who transgressed
(38) And preferred the life of the world,
(39) Then indeed, Hellfire will be [his] refuge.

So as for he who difsobeyed the command of Allāh, and preferred the life of the world over the Hereafter, then indeed, Hellfire will be his abode.

(40) But as for he who feared the position of his Lord and prevented the soul from [unlawful] inclination,

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ
عَبَسَ وَتَوَلَّىٰٓ ﴿١﴾ أَن جَآءَهُ ٱلۡأَعۡمَىٰ ﴿٢﴾ وَمَا يُدۡرِيكَ لَعَلَّهُۥ يَزَّكَّىٰٓ ﴿٣﴾ أَوۡ
يَذَّكَّرُ فَتَنفَعَهُ ٱلذِّكۡرَىٰٓ ﴿٤﴾ أَمَّا مَنِ ٱسۡتَغۡنَىٰ ﴿٥﴾ فَأَنتَ لَهُۥ تَصَدَّىٰ ﴿٦﴾
وَمَا عَلَيۡكَ أَلَّا يَزَّكَّىٰ ﴿٧﴾ وَأَمَّا مَن جَآءَكَ يَسۡعَىٰ ﴿٨﴾ وَهُوَ يَخۡشَىٰ ﴿٩﴾ فَأَنتَ
عَنۡهُ تَلَهَّىٰ ﴿١٠﴾ كَلَّآ إِنَّهَا تَذۡكِرَةٞ ﴿١١﴾ فَمَن شَآءَ ذَكَرَهُۥ ﴿١٢﴾ فِي صُحُفٖ مُّكَرَّمَةٖ
﴿١٣﴾ مَّرۡفُوعَةٖ مُّطَهَّرَةِۭ ﴿١٤﴾ بِأَيۡدِي سَفَرَةٖ ﴿١٥﴾ كِرَامِۭ بَرَرَةٖ ﴿١٦﴾ قُتِلَ ٱلۡإِنسَٰنُ
مَآ أَكۡفَرَهُۥ ﴿١٧﴾ مِنۡ أَيِّ شَيۡءٍ خَلَقَهُۥ ﴿١٨﴾ مِن نُّطۡفَةٍ خَلَقَهُۥ فَقَدَّرَهُۥ ﴿١٩﴾ ثُمَّ
ٱلسَّبِيلَ يَسَّرَهُۥ ﴿٢٠﴾ ثُمَّ أَمَاتَهُۥ فَأَقۡبَرَهُۥ ﴿٢١﴾ ثُمَّ إِذَا شَآءَ أَنشَرَهُۥ ﴿٢٢﴾ كَلَّا لَمَّا
يَقۡضِ مَآ أَمَرَهُۥ ﴿٢٣﴾ فَلۡيَنظُرِ ٱلۡإِنسَٰنُ إِلَىٰ طَعَامِهِۦٓ ﴿٢٤﴾ أَنَّا صَبَبۡنَا ٱلۡمَآءَ صَبّٗا
﴿٢٥﴾ ثُمَّ شَقَقۡنَا ٱلۡأَرۡضَ شَقّٗا ﴿٢٦﴾ فَأَنۢبَتۡنَا فِيهَا حَبّٗا ﴿٢٧﴾ وَعِنَبٗا وَقَضۡبٗا ﴿٢٨﴾
وَزَيۡتُونٗا وَنَخۡلٗا ﴿٢٩﴾ وَحَدَآئِقَ غُلۡبٗا ﴿٣٠﴾ وَفَٰكِهَةٗ وَأَبّٗا ﴿٣١﴾ مَّتَٰعٗا لَّكُمۡ
وَلِأَنۡعَٰمِكُمۡ ﴿٣٢﴾ فَإِذَا جَآءَتِ ٱلصَّآخَّةُ ﴿٣٣﴾ يَوۡمَ يَفِرُّ ٱلۡمَرۡءُ مِنۡ أَخِيهِ ﴿٣٤﴾
وَأُمِّهِۦ وَأَبِيهِ ﴿٣٥﴾ وَصَٰحِبَتِهِۦ وَبَنِيهِ ﴿٣٦﴾ لِكُلِّ ٱمۡرِيٕٖ مِّنۡهُمۡ يَوۡمَئِذٖ شَأۡنٞ
يُغۡنِيهِ ﴿٣٧﴾ وُجُوهٞ يَوۡمَئِذٖ مُّسۡفِرَةٞ ﴿٣٨﴾ ضَاحِكَةٞ مُّسۡتَبۡشِرَةٞ ﴿٣٩﴾ وَوُجُوهٞ
يَوۡمَئِذٍ عَلَيۡهَا غَبَرَةٞ ﴿٤٠﴾ تَرۡهَقُهَا قَتَرَةٌ ﴿٤١﴾ أُوْلَٰٓئِكَ هُمُ ٱلۡكَفَرَةُ ٱلۡفَجَرَةُ ﴿٤٢﴾

(41) Then indeed, Paradise will be [his] refuge.
But as for he who feared standing before Allāh for the account, and prevented the soul from corrupt inclinations, then indeed, Paradise will be his abode.
(42) They ask you, [O Muḥammad], about the Hour: when is its arrival? (43) In what [position] are you that you should mention it? (44) To your Lord is its finality. (45) You are only a warner for those who fear it. (46) It will be, on the Day they see it, as though they had not remained [in the world] except for an afternoon or a morning thereof.
The polytheists ask you, O Messenger, - in disdain - about when the Hour will set in, which you are threatening them of. You have no knowledge of it, rather that goes back to Allāh, the Great and Almighty. Your only affair - with the issue of the Hour - is to warn of it those who fear it. It will be, on the Day they see the coming of the Hour, as though they had not remained in the world, due to the horror of the Hour, except for what is between noon and sunset, or what is between sunrise and midday.

(80) Sūrat ʻAbasa

He Frowned

Bismillāhir-Raḥmānir-Raḥeem

(1) He [i.e., the Prophet (Ṣal-lal-laahu alaihi wa sal-lam)] frowned and turned away (2) Because there came to him the blind man, [interrupting].
Change and frown appeared on the face of the Messenger (Ṣal-lal-laahu alaihi wa sal-lam). And he turned away because the blind man, 'Abdullāh ibn Umm Maktūm, came to him seeking guidance, while the Messenger (Ṣal-lal-laahu alaihi wa sal-lam) was preoccupied in inviting the notables of Quraish to Islām.
(3) But what would make you perceive, [O Muḥammad], that perhaps he might be purified (4) Or be reminded and the remembrance would benefit him?
But what would make you know the reality of his state? Perhaps his soul might be purified and cleansed by his question, or he would receive further exhortation and admonition.
(5) As for he who thinks himself without need, (6) To him you give attention. (7) And not upon you [is any blame] if he will not be purified.
As for he who thinks himself without need of your guidance, you attend to him and pay attention to his words. And what [blame] is upon you if he does not purify himself from his disbelief?[1]
(8) But as for he who came to you striving [for knowledge] (9) While he fears [Allāh], (10) From him you are distracted. (11) No! Indeed, they [i.e., these verses] are a reminder; (12) So whoever wills may remember it. (13) [It is recorded] in honored sheets, (14) Exalted and purified, (15) [Carried] by the hands of messenger-angels, (16) Noble and dutiful.
But as for he who is keen to meet you, while he fears Allāh of having shortcoming in seeking guidance, from him you make it appear as if you are preoccupied. It is not [meant to be] the way you acted, O Messenger. Indeed, this chapter (Sūra), and with what it contains of guidance, is an exhortation for you and anyone who wishes to take a lesson. So whoever wills may remember Allāh and be guided by His revelation, this revelation, namely the Qur'ān in honored sheets, revered, highly regarded, purified of impurities, additions and

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[1] The Prophet (Ṣal-lal-laahu alaihi wa sal-lam) was responsible only for conveying the message, not the ultimate guidance.

deficiencies, in the hands of scribing angels, ambassadors between Allāh and His creation, the noblest of creation, whose manners and actions are righteous and pure.

(17) Destroyed [i.e., cursed] is man; how disbelieving is he. (18) From what thing [i.e., substance] did He create him? (19) From a sperm-drop He created him and destined for him; (20) Then He eased the way for him; (21) Then He causes his death and provides a grave for him. (22) Then when He wills, He will resurrect him. (23) No! He [i.e., man] has not yet accomplished what He commanded him.

Cursed and punished is the disbelieving man, how extremely disbelieving in his Lord is he! Did not he see from what substance Allāh created him from the first time? Allāh created him from a little bit of water - namely sperm - and destined for him [his destiny] in stages. Then, He made clear for him the way of good and evil. Then, He causes his death and provides for him a place to be buried in. Then when He - praise be to Him - wills, He will give him life, and resurrect him after his death for the Account and Recompense. It is not [meant to be] the way the disbeliever says and acts, for he has not yet fulfilled what Allāh has commanded him with of *Eeman* (true faith) and doing acts of obedience to Him.

(24) Then let mankind look at his food-
(25) How We poured down water in torrents,
(26) Then We broke open the earth, splitting [it with sprouts],
(27) And caused to grow within it grain
(28) And grapes and herbage
29 **(29) And olive and palm trees**
(30) And gardens of dense shrubbery
(31) And fruit and grass-
(32) [As] enjoyment [i.e., provision] for you and your grazing livestock.

Then let man reflect: How did Allāh create his food which is the sustenance of his life? - that We poured down water upon the earth in torrents; Then We split it open, thereby producing from it various plants, and caused to grow within it grain, grapes, feed for animals, olive and palm trees, gardens of great trees, and fruits and grass, which you and your grazing livestock enjoy.

(33) But when there comes the Deafening Blast
(34) On the Day a man will flee from his brother
(35) And his mother and his father
(36) And his wife and his children,
(37) For every man, that Day, will be a matter adequate for him.

But when there comes the scream of the Resurrection on the Day of Judgment, which will deafen the ears due to its horror - on the Day a man will flee, due to the horror of that Day, from his brother, mother, father, wife and children. For every one of them, on that Day will have somethin that will prevent them from being preoccupied with anything else.

(38) [Some] faces, that Day, will be (39) bright- Laughing, rejoicing at good news. (40) And [other] faces, that Day, will have upon them dust.

The faces of the people of bliss, on that Day, will be illuminating, happy and delighted; and the faces of the people of Hell will be dark and blackened.

(41) Blackness will cover them. (42) Those are the disbelievers, the wicked ones.

[Their faces will be] covered by disgrace. Those who are described with this description, they are the ones who rejected the bounties of Allāh and denied His signs, and they had the audacity to [indulge in] His prohibitions with immorality and tyranny.

(81) Sūrat at-Takweer

The Wrapping

Bismillāhir-Raḥmānir-Raḥeem

(1) When the sun is wrapped up [in darkness] (2) And when the stars fall, dispersing, (3) And when the mountains are removed (4) And when full-term she-camels are neglected. (5) And when the wild beasts are gathered (6) And when the seas are filled with flame (7) And when the souls are paired (8) And when the girl [who was] buried alive is asked (9) For what sin she was killed (10) And when the pages are spread [i.e., made public] (11) And when the sky is stripped away (12) And when Hellfire is set ablaze (13) And when Paradise is brought near, (14) A soul will [then] know what it has brought [with it].

When the sun is wrapped up and its light vanishes; when the stars disperse, its light vanishing; when the mountains are removed from the face of the earth, becoming dust dispersing; when the pregnant she-camels are forsaken and neglected;[1] when the wild animals are gathered and intermingled, so that

[1] Those ten months pregnant and nearing delivery. This verse alludes to distraction from the most valued of possessions.

سُورَةُ التَّكۡوِيرِ — ترتيبها ٨١ — آياتها ٢٩

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

إِذَا ٱلشَّمۡسُ كُوِّرَتۡ ١ وَإِذَا ٱلنُّجُومُ ٱنكَدَرَتۡ ٢ وَإِذَا ٱلۡجِبَالُ
سُيِّرَتۡ ٣ وَإِذَا ٱلۡعِشَارُ عُطِّلَتۡ ٤ وَإِذَا ٱلۡوُحُوشُ حُشِرَتۡ
٥ وَإِذَا ٱلۡبِحَارُ سُجِّرَتۡ ٦ وَإِذَا ٱلنُّفُوسُ زُوِّجَتۡ ٧ وَإِذَا
ٱلۡمَوۡءُۥدَةُ سُئِلَتۡ ٨ بِأَيِّ ذَنۢبٖ قُتِلَتۡ ٩ وَإِذَا ٱلصُّحُفُ نُشِرَتۡ
١٠ وَإِذَا ٱلسَّمَآءُ كُشِطَتۡ ١١ وَإِذَا ٱلۡجَحِيمُ سُعِّرَتۡ ١٢ وَإِذَا ٱلۡجَنَّةُ
أُزۡلِفَتۡ ١٣ عَلِمَتۡ نَفۡسٞ مَّآ أَحۡضَرَتۡ ١٤ فَلَآ أُقۡسِمُ بِٱلۡخُنَّسِ ١٥
ٱلۡجَوَارِ ٱلۡكُنَّسِ ١٦ وَٱلَّيۡلِ إِذَا عَسۡعَسَ ١٧ وَٱلصُّبۡحِ إِذَا تَنَفَّسَ ١٨
إِنَّهُۥ لَقَوۡلُ رَسُولٖ كَرِيمٖ ١٩ ذِي قُوَّةٍ عِندَ ذِي ٱلۡعَرۡشِ مَكِينٖ ٢٠ مُّطَاعٖ
ثَمَّ أَمِينٖ ٢١ وَمَا صَاحِبُكُم بِمَجۡنُونٖ ٢٢ وَلَقَدۡ رَءَاهُ بِٱلۡأُفُقِ ٱلۡمُبِينِ
٢٣ وَمَا هُوَ عَلَى ٱلۡغَيۡبِ بِضَنِينٖ ٢٤ وَمَا هُوَ بِقَوۡلِ شَيۡطَٰنٖ رَّجِيمٖ ٢٥
فَأَيۡنَ تَذۡهَبُونَ ٢٦ إِنۡ هُوَ إِلَّا ذِكۡرٞ لِّلۡعَٰلَمِينَ ٢٧ لِمَن شَآءَ مِنكُمۡ أَن
يَسۡتَقِيمَ ٢٨ وَمَا تَشَآءُونَ إِلَّآ أَن يَشَآءَ ٱللَّهُ رَبُّ ٱلۡعَٰلَمِينَ ٢٩

سُورَةُ الانفِطَارِ — ترتيبها ٨٢ — آياتها ١٩

Allāh could cause each of them to retaliate against the other; when the seas are ignited, becoming set on fire with its magnitude; when the souls are paired with their counterparts and alike; when the baby girl who was buried alive is asked - on the Day of Judgment - a question for her delight and as reprimand for the one who buried her alive: for what sin she was buried? When the pages of deeds are displayed; when the sky is stripped away and removed from its place; when Hellfire is ignited and set ablaze; when Paradise, the place of bliss, is brought near to its God-fearing inhabitants; when that takes place, every soul will ascertain and find what it has brought forth of good or evil.

(15) So I swear by the retreating stars- (16) Those that run [their courses] and disappear [i.e., set]- (17) And by the night as it closes in (18) And by the dawn when it breathes [i.e., stirs], (19) [That] indeed, it [i.e., the Qur'ān] is a word [conveyed by] a noble messenger [i.e., Gabriel] (20) [Who is] possessed of power and with the Owner of the Throne, secure [in position], (21) Obeyed there [in the heavens] and trustworthy.

Allāh, the Most High, swears by the stars whose light disappears in the daytime, those that run and are concealed in their constellations; by the night as it approaches with its darkness; and by the dawn as its light appears; [That] indeed, the Qur'ān is the conveyance of a noble messenger - *Jibrīl*, peace be upon him,- [who is] possessed of power in executing what he is commanded with; One of eminent status with Allāh; the angels obey him; and he is entrusted with the revelation that he descends with (from Allāh).

(22) And your companion [i.e., Prophet Muḥammad (Ṣal-lal-laahu alaihi wa sal-lam)] is not [at all] mad. (23) And he has already seen him [i.e., Gabriel] in the clear horizon. (24) And he [i.e., Muḥammad (Ṣal-lal-laahu alaihi wa sal-lam)] is not a withholder of [knowledge of] the unseen. (25) And it [i.e., the Qur'ān] is not the word of a devil, expelled [from the heavens].

Muḥammad whom you know [very well] is not [at all] mad. Muḥammad (Ṣal-lal-laahu alaihi wa sal-lam) has already seen *Jibrīl*, who comes to him with the message; in the form in which he was created; in the great horizon, towards the east in *Makkah*; and it is the first sight that took place at cave Hirā. Muḥammad (Ṣal-lal-laahu alaihi wa sal-lam) is not stingy in conveying the revelation. This Qur'ān is not the word of a devil, expelled from the mercy of Allāh; rather, it is the speech of Allāh and His revelation.

(26) So where are you going? (27) It is not except a reminder to the worlds (28) For whoever wills among you to take a right course. (29) And you do not will except that Allāh wills - Lord of the worlds.

So where are your senses taking you in denial of the Qur'ān, after these decisive proofs? It is not except an exhortation from Allāh to all mankind, for whoever wills among you to take a right course upon the truth and *Eeman* (true faith); and you do not will [taking] the right course and are not capable of that except by the will of Allāh, Lord of all creation.

(82) Sūrat al-Infiṭār

The Breaking Apart

Bismillāhir-Raḥmānir-Raḥeem

(1) When the sky breaks apart (2) And when the stars fall, scattering, (3) And when the seas are erupted (4) And when the [contents of] graves are scattered [i.e., exposed], (5) A soul will [then] know

what it has put forth and kept back.

When the sky splits open, and its system becomes disordered; when the stars fall; when Allāh causes the seas to erupt one upon the other, its water receding; when the graves are overturned by the resurrection of those in them - every soul will then know all of its deeds, what it has put forth of them and what it has kept back, and they shall be recompensed for it.

(6) **O mankind, what has deceived you concerning your Lord, the Generous,**
(7) **Who created you, proportioned you, and balanced you?** (8) **In whatever form He willed has He assembled you.**

O man who denies the Resurrection, what has made you deceived concerning your Lord, the Generous, Abundantly Beneficent, Worthy of thanks and obedience? Is He not the one Who created you, proportioned your creation and balanced you and assembled you to perform your duties? In whatever form He willed He has created you?

(9) **No! But you deny the Recompense.**
(10) **And indeed, [appointed] over you are keepers,** (11) **Noble and recording;**
(12) **They know whatever you do.**

It is not [meant to be] the way you say it, that you are correct in your worship of other than Allāh. But you deny the Day of Account and Recompense. And indeed, [appointed] over you are observing angels; noble [in the estimation of] Allāh; recording what they have been appointed with calculating. Nothing of your deeds slips away from them, and they know whatever you do of good or evil.

(13) **Indeed, the righteous will be in pleasure,**

Indeed, the God-fearing, who fulfill the rights of Allāh and the rights of His servants, will be in pleasure.

(14) **And indeed, the wicked will be in Hellfire.**
(15) **They will [enter to] burn therein on the Day of Recompense,**
(16) **And never therefrom will they be absent.**

And indeed, the wicked that fell short in fulfilling the rights of Allāh and the rights of His servants will be in Hellfire. They will be stricken by its flames on the Day of Recompense, and never from the torment of the Hellfire will they be absent, not by exiting nor by death.

(17) **And what can make you know what is the Day of Recompense?** (18) **Then, what can make you know what is the Day of Recompense?** (19) **It is the Day when a soul will not possess for another soul**

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ
إِذَا ٱلسَّمَآءُ ٱنفَطَرَتْ ﴿١﴾ وَإِذَا ٱلْكَوَاكِبُ ٱنتَثَرَتْ ﴿٢﴾ وَإِذَا ٱلْبِحَارُ
فُجِّرَتْ ﴿٣﴾ وَإِذَا ٱلْقُبُورُ بُعْثِرَتْ ﴿٤﴾ عَلِمَتْ نَفْسٌ مَّا قَدَّمَتْ
وَأَخَّرَتْ ﴿٥﴾ يَٰٓأَيُّهَا ٱلْإِنسَٰنُ مَا غَرَّكَ بِرَبِّكَ ٱلْكَرِيمِ ﴿٦﴾ ٱلَّذِى
خَلَقَكَ فَسَوَّىٰكَ فَعَدَلَكَ ﴿٧﴾ فِىٓ أَىِّ صُورَةٍ مَّا شَآءَ رَكَّبَكَ ﴿٨﴾
كَلَّا بَلْ تُكَذِّبُونَ بِٱلدِّينِ ﴿٩﴾ وَإِنَّ عَلَيْكُمْ لَحَٰفِظِينَ ﴿١٠﴾ كِرَامًا
كَٰتِبِينَ ﴿١١﴾ يَعْلَمُونَ مَا تَفْعَلُونَ ﴿١٢﴾ إِنَّ ٱلْأَبْرَارَ لَفِى نَعِيمٍ ﴿١٣﴾ وَإِنَّ
ٱلْفُجَّارَ لَفِى جَحِيمٍ ﴿١٤﴾ يَصْلَوْنَهَا يَوْمَ ٱلدِّينِ ﴿١٥﴾ وَمَا هُمْ عَنْهَا بِغَآئِبِينَ
﴿١٦﴾ وَمَآ أَدْرَىٰكَ مَا يَوْمُ ٱلدِّينِ ﴿١٧﴾ ثُمَّ مَآ أَدْرَىٰكَ مَا يَوْمُ ٱلدِّينِ
﴿١٨﴾ يَوْمَ لَا تَمْلِكُ نَفْسٌ لِّنَفْسٍ شَيْـًٔا ۖ وَٱلْأَمْرُ يَوْمَئِذٍ لِّلَّهِ ﴿١٩﴾

ترتيبها ٨٣ — سُورَةُ ٱلْمُطَفِّفِينَ — آياتها ٣٦

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ
وَيْلٌ لِّلْمُطَفِّفِينَ ﴿١﴾ ٱلَّذِينَ إِذَا ٱكْتَالُوا۟ عَلَى ٱلنَّاسِ يَسْتَوْفُونَ ﴿٢﴾
وَإِذَا كَالُوهُمْ أَو وَّزَنُوهُمْ يُخْسِرُونَ ﴿٣﴾ أَلَا يَظُنُّ أُو۟لَٰٓئِكَ أَنَّهُم
مَّبْعُوثُونَ ﴿٤﴾ لِيَوْمٍ عَظِيمٍ ﴿٥﴾ يَوْمَ يَقُومُ ٱلنَّاسُ لِرَبِّ ٱلْعَٰلَمِينَ ﴿٦﴾

[power to do] a thing; and the command, that Day, is [entirely] with Allāh.

What can make you know what the greatness of the Day of Account is? Then, what can make you know what the greatness of the Day of Account is? The Day of Account is when a person will not be capable of benefiting another person. The command on that Day is with Allāh alone, Whom no triumphant one can triumph over, Whom no powerful one can overpower and Whom nobody can contend with.

(83) Sūrat al-Muṭaffifeen

Those Who Give Less

Bismillāhir-Raḥmānir-Raḥeem

(1) **Woe to those who give less [than due],**
(2) **Who, when they take a measure from people, take in full.**
(3) **But if they give by measure or by weight to them, they cause loss.** (4) **Do they not think that they will be resurrected**

A severe punishment will be for those who deprive the giving of full measure and weight; those who, when they buy by

كَلَّآ إِنَّ كِتَٰبَ ٱلْفُجَّارِ لَفِى سِجِّينٍ ﴿٧﴾ وَمَآ أَدْرَىٰكَ مَا سِجِّينٌ ﴿٨﴾ كِتَٰبٌ
مَّرْقُومٌ ﴿٩﴾ وَيْلٌ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ ﴿١٠﴾ ٱلَّذِينَ يُكَذِّبُونَ بِيَوْمِ ٱلدِّينِ ﴿١١﴾
وَمَا يُكَذِّبُ بِهِۦٓ إِلَّا كُلُّ مُعْتَدٍ أَثِيمٍ ﴿١٢﴾ إِذَا تُتْلَىٰ عَلَيْهِ ءَايَٰتُنَا قَالَ أَسَٰطِيرُ
ٱلْأَوَّلِينَ ﴿١٣﴾ كَلَّا ۖ بَلْ ۜ رَانَ عَلَىٰ قُلُوبِهِم مَّا كَانُوا۟ يَكْسِبُونَ ﴿١٤﴾ كَلَّآ إِنَّهُمْ
عَن رَّبِّهِمْ يَوْمَئِذٍ لَّمَحْجُوبُونَ ﴿١٥﴾ ثُمَّ إِنَّهُمْ لَصَالُوا۟ ٱلْجَحِيمِ ﴿١٦﴾ ثُمَّ يُقَالُ
هَٰذَا ٱلَّذِى كُنتُم بِهِۦ تُكَذِّبُونَ ﴿١٧﴾ كَلَّآ إِنَّ كِتَٰبَ ٱلْأَبْرَارِ لَفِى عِلِّيِّينَ
﴿١٨﴾ وَمَآ أَدْرَىٰكَ مَا عِلِّيُّونَ ﴿١٩﴾ كِتَٰبٌ مَّرْقُومٌ ﴿٢٠﴾ يَشْهَدُهُ ٱلْمُقَرَّبُونَ
﴿٢١﴾ إِنَّ ٱلْأَبْرَارَ لَفِى نَعِيمٍ ﴿٢٢﴾ عَلَى ٱلْأَرَآئِكِ يَنظُرُونَ ﴿٢٣﴾ تَعْرِفُ فِى
وُجُوهِهِمْ نَضْرَةَ ٱلنَّعِيمِ ﴿٢٤﴾ يُسْقَوْنَ مِن رَّحِيقٍ مَّخْتُومٍ ﴿٢٥﴾
خِتَٰمُهُۥ مِسْكٌ ۚ وَفِى ذَٰلِكَ فَلْيَتَنَافَسِ ٱلْمُتَنَٰفِسُونَ ﴿٢٦﴾ وَمِزَاجُهُۥ
مِن تَسْنِيمٍ ﴿٢٧﴾ عَيْنًا يَشْرَبُ بِهَا ٱلْمُقَرَّبُونَ ﴿٢٨﴾ إِنَّ ٱلَّذِينَ
أَجْرَمُوا۟ كَانُوا۟ مِنَ ٱلَّذِينَ ءَامَنُوا۟ يَضْحَكُونَ ﴿٢٩﴾ وَإِذَا مَرُّوا۟ بِهِمْ
يَتَغَامَزُونَ ﴿٣٠﴾ وَإِذَا ٱنقَلَبُوٓا۟ إِلَىٰٓ أَهْلِهِمُ ٱنقَلَبُوا۟ فَكِهِينَ ﴿٣١﴾
وَإِذَا رَأَوْهُمْ قَالُوٓا۟ إِنَّ هَٰٓؤُلَآءِ لَضَآلُّونَ ﴿٣٢﴾ وَمَآ أُرْسِلُوا۟ عَلَيْهِمْ
حَٰفِظِينَ ﴿٣٣﴾ فَٱلْيَوْمَ ٱلَّذِينَ ءَامَنُوا۟ مِنَ ٱلْكُفَّارِ يَضْحَكُونَ ﴿٣٤﴾

measure or weight from people, take in full for themselves, but if they sell by measure or weight to people, they reduce the measure or the weight. So how is the condition of the one who steals and robs it [measure and weight], and deprives the people of their due? He is indeed more deserving of punishment than those who give less measure and weight. Do those giving less not consider that Allāh will resurrect them and bring them to account for their deeds?

(5) For a tremendous Day. (6) The Day when mankind will stand before the Lord of the worlds?

Their resurrection will be on a tremendously horrific Day, the Day when mankind will stand before Allāh, and He will bring them to account for the little and the numerous, as they submit on that Day to the Lord of the worlds.

(7) No! Indeed, the record of the wicked is
in sijjeen. (8) And what can make you know
what is sijjeen? (9) It is [their destination recorded in] a register inscribed.

Truly, the fate and abode of the wicked is in narrowness. And what can make you know what this narrowness is? It is an enduring prison and a painful punishment; it is the destination that has been recorded for them, predestined and finalized. Nothing will be added to it or subtracted from it.

(10) Woe, that Day, to the deniers, (11) Who
deny the Day of Recompense. (12) And
none deny it except every sinful
transgressor. (13) When Our verses are
recited to him, he says, "Legends of the
former peoples." (14) No! Rather, the stain
has covered their hearts of that which they
were earning. (15) No! Indeed, from their
Lord, that Day, they will be partitioned.
(16) Then indeed, they will [enter and] burn
in Hellfire. (17) Then it will be said [to
them], "This is what you used to deny."

A severe punishment will be for the deniers that Day, who deny the occurrence of the Day of Recompense. And none deny it except every oppressor abundantly sinning, who when the verses of the Qur'ān are recited to him, he says, "These are falsehoods of the former peoples." It is not [meant to be] the way they allege, rather it is the speech of Allāh and His revelation to His prophet. It is only that their hearts have become obscured from believing in it, with what has covered it of the many sins they commit. It is not [meant to be] the way the disbelievers allege. Rather, indeed, on the Day of Resurrection, they will be partitioned from the vision of their Lord - the Majestic and Most High. In this verse is evidence of the vision the believers will have of their Lord in Paradise. Then indeed, the disbelievers will enter Hellfire suffering from its heat. Then it will be said to them, "This is the Recompense that you used to deny."

(18) No! Indeed, the record of the
righteous is in ‘illiyyūn. (19) And what can
make you know what is ‘illiyyūn? (20) It is
[their destination recorded in] a register
inscribed, (21) Which is witnessed by
those brought near [to Allāh].

Truly, the record of the righteous - namely the pious ones (who fear Allāh) - is in the high ranks of Paradise. And what can make you know - O Messenger - what these high ranks are? The record of the righteous has been predestined and finalized. Nothing will be added to it to or subtracted from it. Those brought near [to Allāh] from among the angels of every heaven look into it.

(22) Indeed, the righteous will be in pleasure
(23) On adorned couches, observing.

عَلَى ٱلْأَرَآئِكِ يَنظُرُونَ ﴿٣٥﴾ هَلْ ثُوِّبَ ٱلْكُفَّارُ مَا كَانُوا۟ يَفْعَلُونَ ﴿٣٦﴾

سُورَةُ الانشِقَاقِ — ترتيبها ٨٤ — آياتها ٢٥

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

إِذَا ٱلسَّمَآءُ ٱنشَقَّتْ ﴿١﴾ وَأَذِنَتْ لِرَبِّهَا وَحُقَّتْ ﴿٢﴾ وَإِذَا ٱلْأَرْضُ مُدَّتْ
﴿٣﴾ وَأَلْقَتْ مَا فِيهَا وَتَخَلَّتْ ﴿٤﴾ وَأَذِنَتْ لِرَبِّهَا وَحُقَّتْ ﴿٥﴾ يَٰٓأَيُّهَا
ٱلْإِنسَٰنُ إِنَّكَ كَادِحٌ إِلَىٰ رَبِّكَ كَدْحًا فَمُلَٰقِيهِ ﴿٦﴾ فَأَمَّا مَنْ أُوتِىَ
كِتَٰبَهُۥ بِيَمِينِهِۦ ﴿٧﴾ فَسَوْفَ يُحَاسَبُ حِسَابًا يَسِيرًا ﴿٨﴾ وَيَنقَلِبُ
إِلَىٰٓ أَهْلِهِۦ مَسْرُورًا ﴿٩﴾ وَأَمَّا مَنْ أُوتِىَ كِتَٰبَهُۥ وَرَآءَ ظَهْرِهِۦ ﴿١٠﴾ فَسَوْفَ
يَدْعُوا۟ ثُبُورًا ﴿١١﴾ وَيَصْلَىٰ سَعِيرًا ﴿١٢﴾ إِنَّهُۥ كَانَ فِىٓ أَهْلِهِۦ مَسْرُورًا ﴿١٣﴾
إِنَّهُۥ ظَنَّ أَن لَّن يَحُورَ ﴿١٤﴾ بَلَىٰٓ إِنَّ رَبَّهُۥ كَانَ بِهِۦ بَصِيرًا ﴿١٥﴾ فَلَآ أُقْسِمُ
بِٱلشَّفَقِ ﴿١٦﴾ وَٱلَّيْلِ وَمَا وَسَقَ ﴿١٧﴾ وَٱلْقَمَرِ إِذَا ٱتَّسَقَ ﴿١٨﴾
لَتَرْكَبُنَّ طَبَقًا عَن طَبَقٍ ﴿١٩﴾ فَمَا لَهُمْ لَا يُؤْمِنُونَ ﴿٢٠﴾ وَإِذَا قُرِئَ
عَلَيْهِمُ ٱلْقُرْءَانُ لَا يَسْجُدُونَ ۩ ﴿٢١﴾ بَلِ ٱلَّذِينَ كَفَرُوا۟ يُكَذِّبُونَ
﴿٢٢﴾ وَٱللَّهُ أَعْلَمُ بِمَا يُوعُونَ ﴿٢٣﴾ فَبَشِّرْهُم بِعَذَابٍ أَلِيمٍ ﴿٢٤﴾
إِلَّا ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ لَهُمْ أَجْرٌ غَيْرُ مَمْنُونٍ ﴿٢٥﴾

(24) You will recognize in their faces the radiance of pleasure. (25) They will be given to drink [pure] wine [which was] sealed. (26) The last of it is musk. So for this let the competitors compete. (27) And its mixture is of Tasneem, (28) A spring from which those near [to Allāh] drink.

Indeed, the people of truth and obedience will be in Paradise enjoying the bounties (of Allāh), on couches, looking at their Lord and at the blessings which He has prepared for them. You will see in their faces the delight of pleasure. They will be given to drink pure wine whose vessel is tightly sealed, which the last of it is the fragrance of musk. In that eternal bliss let the competitors compete. This drink's mixture and blend is from a spring in Paradise which is known for its elevation as *"Tasneem,"* a spring which has been prepared, for those near (to Allāh) to drink, and to delight in.

29 **(29) Indeed, those who committed crimes used to laugh at those who believed. (30) And when they passed by them, they would exchange derisive glances. (31) And when they returned to their people, they would return jesting. (32) And when they saw them, they would say, "Indeed, those are truly lost." (33) But they had not been sent as guardians over them.**

Indeed, those who committed crimes used to ridicule the believers in this world, and when they passed by them, they would exchange derisive glances in mockery of them. And when those who committed crimes returned to their people and family, they would jest with them in mockery of the believers. And when these disbelievers saw the companions of Muḥammad (Ṣal-lal-laahu alaihi wa sal-lam), who have already followed the guidance, they would say, "Indeed, those are truly lost in their following of Muḥammad (Ṣal-lal-laahu alaihi wa sal-lam)." But these criminals had not been sent as watchers over the companions of Muḥammad (Ṣal-lal-laahu alaihi wa sal-lam).

(34) So Today those who believed are laughing at the disbelievers,

So on the Day of Resurrection, those who believed in Allāh and His Messenger and acted according to His laws, will ridicule the disbelievers, just as the disbelievers ridiculed them in this world.

(35) On adorned couches, observing. (36) Have the disbelievers [not] been rewarded [this Day] for what they used to do?

On luxurious couches, the believers observe what Allāh has given to them of dignity and bliss in Paradise, the greatest of which is looking at the Noble Face of Allāh. Have the disbelievers been recompensed from the same sort of their deeds, a recompense in proportion to what they used to do in this world of evil and sins? Yes, they shall be recompensed the fullest and most just recompense.

(84) Sūrat al-Inshiqāq

The Splitting

Bismillāhir-Raḥmānir-Raḥeem

(1) When the sky has split [open] (2) And has listened [i.e., responded] to its Lord and was obligated [to do so] (3) And when the earth has been extended (4) And has cast out that within it and relinquished [it] (5) And has listened [i.e., responded] to its Lord and was obligated [to do so]-

When the sky has split and breaks open with the clouds on the Day of Resurrection, and has obeyed the command of its Lord in what He commands it with of splitting, and was obligated to comply with His command; and when the earth has been stretched out and

extended, and its mountains demolished on that Day, and has cast out the dead that are within it and relinquished them, and complies with its Lord in what He commands it with, and was obligated to comply with His command.

6 **O mankind, indeed you are laboring toward your Lord with [great] exertion and will meet Him.**

O mankind, indeed you are proceeding toward Allāh, and performing acts of good or evil. Then you will meet Allāh, on the Day of Resurrection, and He will reward you for your actions - by either His kindness or His justice.

7 **Then as for he who is given his record in his right hand,**

8 **He will be judged with an easy account**

9 **And return to his people in happiness.**

Then as for he who is given his book of deeds in his right hand, and this is the believer in his Lord, he will be judged with an easy account, and return to his people in Paradise in happiness.

10 **But as for he who is given his record behind his back,**
11 **He will cry out for destruction**
12 **And [enter to] burn in a Blaze.**
13 **Indeed, he had [once] been among his people in happiness;**
14 **Indeed, he had thought he would never return [to Allāh].**
15 **But yes! Indeed, his Lord was ever, of him, Seeing.**

But as for he who is given his book of deeds behind his back, and this is the disbeliever in Allāh, he will cry out for ruin and destruction, and enter Hellfire suffering from its heat. Indeed, he had once been among his people in this world in self-conceited happiness, not thinking of the consequences. Indeed, he had thought he would never return to his Lord alive for account. But yes! Indeed, Allāh will bring him back as He initiated him, and will recompense him for his deeds. Indeed, his Lord was always Seeing him and Knowing his state, from the day He created him until He resurrects him.

16 **So I swear by the twilight glow**
17 **And [by] the night and what it envelops**
18 **And [by] the moon when it becomes full**
19 **[That] you will surely embark upon [i.e., experience] state after state.**

Allāh, the Most High, swears by the red glow of the horizon at sunset; by the night and what it brings together of animals, insects, pests and other than that; and by the moon when its light is complete - that you will surely experience - O mankind - multiple stages and various states: From a sperm-drop, to a clinging clot, to a lump of flesh, to blowing of the soul, to death, to resurrection. It is not permissible for any among creation to swear by other than Allāh; and if one does, he has indeed committed *shirk* (associating something with Allāh in worship).

20 **So what is [the matter] with them [that] they do not believe,**
21 **And when the Qur'ān is recited to them, they do not prostrate [to Allāh]?**
22 **But those who have disbelieved deny,**
23 **And Allāh is most knowing of what they keep within themselves.**
24 **So give them tidings of a painful punishment,**

So what is it that prevents them from belief in Allāh and the Last Day, after the signs have been made clear to them? And what is the matter with them that when the Qur'ān is recited to them, they do not prostrate to Allāh, and do not accept what has come therein? But it is only the nature of those who have disbelieved to be in denial and opposition of the truth. Allāh is most knowing of what they conceal within themselves of stubbornness, even though they know that what the Qur'ān has brought is truth. So give them tidings - O Messenger - that Allāh, the Mighty and Majestic, has prepared for them a painful punishment.

25 **Except for those who believe and do righteous deeds. For them is a reward uninterrupted.**

However, those who believed in Allāh and His Messenger and fulfilled what Allāh obligated them with, for them is a reward in the Hereafter uninterrupted and undiminished.

(85) Sūrat al-Burūj

The *Burūj*[1]

Bismillāhir-Raḥmānir-Raḥeem

1 **By the sky containing high positions**
2 **And [by] the promised Day**
3 **And [by] the witness and what is witnessed,**
4 **Destroyed [i.e., cursed] were the companions of the trench**
5 **[Containing] the fire full of fuel,**
6 **When they were sitting near it**
7 **And they, to what they were doing against the believers, were witnesses.**
8 **And they resented them not except because they believed in Allāh, the Exalted in Might, the Praiseworthy,**
9 **To whom belongs the dominion of the**

[1] *Al-Burūj*: Also explained as "The Great Stars ".

heavens and the earth. And Allāh, over all things, is Witness.
Allāh, the Most High, swears by the sky containing positions, which the sun and moon pass through; by the Day of Resurrection, which Allāh has promised the creation to gather them in; [by] the witness who witnesses; and [by] the witnessed who is witnessed upon. Allāh - the Sublime - swears by what He wills of His creation. As for the creation, it is not permissible for them to swear by other than Allāh, for indeed swearing by other than Allāh is *shirk* (associating something with Allāh in worship). Cursed were the ones who dug open in the earth a great trench, in order to torture the believers, and ignited the intense fire full of fuel, while they were sitting at the trench, remaining close to it, and they were present [witnessing] the exemplary punishment and torture that they were doing against the believers. They punished them not with such severe punishment as this, except because they were believers in Allāh, the Exalted in Might, Who cannot be overcome, the One Who is Praiseworthy in His sayings, actions and attributes, to Whom belongs the dominion of the heavens and the earth. And He - praise be to Him - is Witness over all things. Nothing is hidden from Him.

(10) Indeed, those who have tortured the believing men and believing women and then have not repented will have the punishment of Hell, and they will have the punishment of the Burning Fire.
Indeed, those who have burnt the believing men and believing women with fire, to turn them away from the religion of Allāh, and then have not repented, will have in the Hereafter the punishment of Hell, and they will have the severe burning punishment.

(11) Indeed, those who have believed and done righteous deeds will have gardens beneath which rivers flow. That is the great attainment.
Indeed, those who believed in Allāh and His Messenger and did righteous deeds, will have gardens with rivers flowing beneath its palaces and trees. That is the great attainment.

(12) Indeed, the assault [i.e., vengeance] of your Lord is severe. (13) Indeed, it is He who originates [creation] and repeats. (14) And He is the Forgiving, the Affectionate, (15) Honorable Owner of the Throne, (16) Effecter of what He intends.
Indeed, the vengeance and punishment of your

ترتيبها ٨٥ — سُورَةُ البُرُوجِ — آياتها ٢٢

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

وَٱلسَّمَآءِ ذَاتِ ٱلۡبُرُوجِ ١ وَٱلۡيَوۡمِ ٱلۡمَوۡعُودِ ٢ وَشَاهِدٖ وَمَشۡهُودٖ
٣ قُتِلَ أَصۡحَٰبُ ٱلۡأُخۡدُودِ ٤ ٱلنَّارِ ذَاتِ ٱلۡوَقُودِ ٥ إِذۡ هُمۡ عَلَيۡهَا
قُعُودٞ ٦ وَهُمۡ عَلَىٰ مَا يَفۡعَلُونَ بِٱلۡمُؤۡمِنِينَ شُهُودٞ ٧ وَمَا نَقَمُواْ
مِنۡهُمۡ إِلَّآ أَن يُؤۡمِنُواْ بِٱللَّهِ ٱلۡعَزِيزِ ٱلۡحَمِيدِ ٨ ٱلَّذِي لَهُۥ مُلۡكُ
ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِۚ وَٱللَّهُ عَلَىٰ كُلِّ شَيۡءٖ شَهِيدٌ ٩ إِنَّ ٱلَّذِينَ
فَتَنُواْ ٱلۡمُؤۡمِنِينَ وَٱلۡمُؤۡمِنَٰتِ ثُمَّ لَمۡ يَتُوبُواْ فَلَهُمۡ عَذَابُ جَهَنَّمَ وَلَهُمۡ
عَذَابُ ٱلۡحَرِيقِ ١٠ إِنَّ ٱلَّذِينَ ءَامَنُواْ وَعَمِلُواْ ٱلصَّٰلِحَٰتِ لَهُمۡ
جَنَّٰتٞ تَجۡرِي مِن تَحۡتِهَا ٱلۡأَنۡهَٰرُۚ ذَٰلِكَ ٱلۡفَوۡزُ ٱلۡكَبِيرُ ١١ إِنَّ بَطۡشَ
رَبِّكَ لَشَدِيدٌ ١٢ إِنَّهُۥ هُوَ يُبۡدِئُ وَيُعِيدُ ١٣ وَهُوَ ٱلۡغَفُورُ ٱلۡوَدُودُ ١٤
ذُو ٱلۡعَرۡشِ ٱلۡمَجِيدُ ١٥ فَعَّالٞ لِّمَا يُرِيدُ ١٦ هَلۡ أَتَىٰكَ حَدِيثُ ٱلۡجُنُودِ
١٧ فِرۡعَوۡنَ وَثَمُودَ ١٨ بَلِ ٱلَّذِينَ كَفَرُواْ فِي تَكۡذِيبٖ ١٩ وَٱللَّهُ مِن
وَرَآئِهِم مُّحِيطُۢ ٢٠ بَلۡ هُوَ قُرۡءَانٞ مَّجِيدٞ ٢١ فِي لَوۡحٖ مَّحۡفُوظِۭ ٢٢

ترتيبها ٨٦ — سُورَةُ الطَّارِقِ — آياتها ١٧

Lord for His enemies is great and severe. Indeed, it is He who originates creation and then repeats it. He is the Forgiving for the one who repents; Abundant in Affection and Love for His allies; Owner of the Throne; the Honorable who has attained the highest degree of excellence and generosity; and He does what He intends. Nothing that He intends is impossible for Him.

(17) Has there reached you the story of the soldiers- (18) [Those of] Pharaoh and Thamūd? (19) But they who disbelieve are in [persistent] denial, (20) While Allāh encompasses them from behind. (21) But this is an honored Qur'ān (22) [Inscribed] in a Preserved Slate.
Has there reached you - O Messenger - the story of the disbelieving masses who denied their prophets, [those of] Pharaoh and *Thamūd*, and what descended upon them of exemplary punishment? [Your] people did not learn a lesson from that. But those who disbelieve are in persistent denial, as was the custom of those before them, while Allāh has encompassed them by His Knowledge

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ
وَٱلسَّمَآءِ وَٱلطَّارِقِ ١ وَمَآ أَدۡرَىٰكَ مَا ٱلطَّارِقُ ٢ ٱلنَّجۡمُ ٱلثَّاقِبُ ٣ إِن كُلُّ
نَفۡسٖ لَّمَّا عَلَيۡهَا حَافِظٞ ٤ فَلۡيَنظُرِ ٱلۡإِنسَٰنُ مِمَّ خُلِقَ ٥ خُلِقَ مِن مَّآءٖ
دَافِقٖ ٦ يَخۡرُجُ مِنۢ بَيۡنِ ٱلصُّلۡبِ وَٱلتَّرَآئِبِ ٧ إِنَّهُۥ عَلَىٰ رَجۡعِهِۦ لَقَادِرٞ ٨
يَوۡمَ تُبۡلَى ٱلسَّرَآئِرُ ٩ فَمَا لَهُۥ مِن قُوَّةٖ وَلَا نَاصِرٖ ١٠ وَٱلسَّمَآءِ ذَاتِ ٱلرَّجۡعِ ١١
وَٱلۡأَرۡضِ ذَاتِ ٱلصَّدۡعِ ١٢ إِنَّهُۥ لَقَوۡلٞ فَصۡلٞ ١٣ وَمَا هُوَ بِٱلۡهَزۡلِ ١٤ إِنَّهُمۡ
يَكِيدُونَ كَيۡدٗا ١٥ وَأَكِيدُ كَيۡدٗا ١٦ فَمَهِّلِ ٱلۡكَٰفِرِينَ أَمۡهِلۡهُمۡ رُوَيۡدَۢا ١٧

ترتيبها ٨٧ — سُورَةُ الأَعۡلَى — آياتها ١٩

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ
سَبِّحِ ٱسۡمَ رَبِّكَ ٱلۡأَعۡلَى ١ ٱلَّذِي خَلَقَ فَسَوَّىٰ ٢ وَٱلَّذِي قَدَّرَ فَهَدَىٰ
٣ وَٱلَّذِيٓ أَخۡرَجَ ٱلۡمَرۡعَىٰ ٤ فَجَعَلَهُۥ غُثَآءً أَحۡوَىٰ ٥ سَنُقۡرِئُكَ
فَلَا تَنسَىٰٓ ٦ إِلَّا مَا شَآءَ ٱللَّهُۚ إِنَّهُۥ يَعۡلَمُ ٱلۡجَهۡرَ وَمَا يَخۡفَىٰ ٧ وَنُيَسِّرُكَ
لِلۡيُسۡرَىٰ ٨ فَذَكِّرۡ إِن نَّفَعَتِ ٱلذِّكۡرَىٰ ٩ سَيَذَّكَّرُ مَن يَخۡشَىٰ ١٠
وَيَتَجَنَّبُهَا ٱلۡأَشۡقَى ١١ ٱلَّذِي يَصۡلَى ٱلنَّارَ ٱلۡكُبۡرَىٰ ١٢ ثُمَّ لَا يَمُوتُ
فِيهَا وَلَا يَحۡيَىٰ ١٣ قَدۡ أَفۡلَحَ مَن تَزَكَّىٰ ١٤ وَذَكَرَ ٱسۡمَ رَبِّهِۦ فَصَلَّىٰ ١٥

and Capacity. Nothing of them or their deeds are hidden from Him. The Qur'ān is not poetry and magic as the denying *Mushrikūn* (those who associate something with Allāh in worship) allege, and so denied it. But this is a Magnificent and Honored Qur'ān; [inscribed] in a Preserved Slate; not affected by alteration or distortion.

(86) Sūrat aṭ-Ṭāriq

That Which Comes at Night

Bismillāhir-Raḥmānir-Raḥeem

**(1) By the sky and the night comer. (2) And
what can make you know what is the night
comer? (3) It is the piercing star- (4) There
is no soul but that it has over it a protector.**

Allāh - the Sublime - swears by the sky and the star which comes at night. And what can make you know what the greatness of this star is? It is the bright glowing star.[1] There is no soul but that it has been entrusted to an observing angel, preserving its deeds; to be called to account, on the Day of Resurrection.

**(5) So let man observe from what he was
created. (6) He was created from a fluid,
ejected, (7) Emerging from between the
backbone and the breast. (8) Indeed, He
[i.e., Allāh], to return him [to life], is Able.**

So let man, who is in denial of the Resurrection, observe from what he was created? So that he may know that the re-creation of man is not more difficult than his first creation. He was created from semen gushing forth rapidly into the womb, emerging from between the backbone of the man and the breast of the woman. Indeed, the One Who created man from this fluid is Capable of returning him to life after death.

**(9) The Day when secrets will be put on
trial, (10) Then he [i.e., man] will have no
power or any helper.**

The Day when secrets will be put on trial (i.e., exposed and examined) for what they hid. And the good deeds will be distinguished from the bad ones. Then man will have no power to defend himself with, and he will not have any helper to protect him from the punishment of Allāh.

**(11) By the sky which sends back [rain]
(12) And [by] the earth which splits open,
(13) Indeed, it [i.e., the Qur'ān] is a decisive
statement, (14) And it is not amusement.**

By the sky full of recurring rain, and by the earth full of cracks with plants lying in between them - Indeed, the Qur'ān is a decisive statement between truth and falsehood, and it is not amusement. It is not permissible for any among creation to swear by other than Allāh; otherwise they have indeed committed *shirk* (associating something with Allāh in worship).

**(15) Indeed, they are planning a plan.
(16) But I am planning a plan. (17) So allow
time for the disbelievers. Leave them awhile.**

Indeed, the deniers of the Messenger (*Ṣal-lal-laahu alaihi wa sal-lam*) and the Qur'ān are planning and plotting, in order to repel the truth and support falsehood with their plan. And I am planning a plan in order to manifest the truth, although the disbelievers dislike it. So do not be impatient for them - O Messenger - by requesting the punishment to descend upon them. Rather grant them respite, leave them awhile and do not be impatient for them; and you will see what descends upon them of exemplary punishment, retribution and destruction.

[1] Whose light pierces through the darkness.

(87) Sūrat al-A'lā

The Most High

Bismillāhir-Raḥmānir-Raḥeem

1 Exalt the name of your Lord, the Most High, 2 Who created and proportioned 3 And who destined and [then] guided 4 And who brings out the pasture 5 And [then] makes it black stubble.

Exalt the name of your Lord, the Most High, above having any partner or any deficiencies, an exaltedness that is most befitting to His Greatness, the One Free from all imperfections. It is He Who created the created beings, and then perfected their creation and mastered it; He Who destined all that was to be predestined, and then guided every created being to what is most suitable for it, and Who brought forth the green pasture, and then made it after that into dry remnants changing to blackness after its greenery.

6 We will make you recite, [O Muḥammad], and you will not forget, 7 Except what Allāh should will. Indeed, He knows what is declared and what is hidden.

We will make you recite - O Messenger - this Qur'ān, a recitation that you will not forget, except what Allāh should will, from what His wisdom necessitates that you forget it, for a greater benefit that He knows of. Indeed, He - praise be to Him - knows what is declared of words and deeds, and what is concealed of them.

8 And We will ease you toward ease.

And We will ease you toward easiness in all your affairs, among which is easing the burden of the message, and making your religion one of ease with no difficulty therein.

9 So remind, if the reminder should benefit; 10 He who fears [Allāh] will be reminded.

So admonish your people - O Messenger - in accordance with what We have made easy for you by what is revealed to you. Guide them to that which contains good for them. Remind specifically the one whom it is expected of to remember. Do not overburden yourself in reminding the one whom reminder does not bring about except insolence and aversion. He who fears his Lord will be admonished.

11 But the wretched one will avoid it. 12 [He] who will [enter and] burn in the greatest Fire, 13 Neither dying therein nor living. 14 He has certainly succeeded who purifies himself 15 And mentions the name of his Lord and prays.

But the wretched one who does not fear his Lord will avoid the reminder - he who will enter the fire of the greatest Hell suffering from its heat. Then he will neither die therein so that he can rest, nor will he live a life that he can benefit from. He has certainly succeeded who purifies himself of bad manners and remembers Allāh, then professes His Oneness, calls unto Him, acts according to what pleases Him, and establishes prayer in its appointed time, seeking the pleasure of Allāh and abiding by His laws.

16 But you prefer the worldly life,

But you - O mankind - prefer the adornments of the worldly life over the bliss of the Hereafter.

17 While the Hereafter is better and more enduring.

While the home of the Hereafter and what is in it of eternal bliss, is better than this world and more enduring.

18 19 Indeed, this is in the former scriptures, The scriptures of Abraham and Moses.

Indeed, what you have been informed about in this chapter is some of what has been proven to be valid - in meaning - in the scriptures that were revealed before the Qur'ān, and they are the scriptures of *Ibrāhīm* and *Mūsa*, peace be upon them.

(88) Sūrat al-Ghāshiyah

The Overwhelming[1]

Bismillāhir-Raḥmānir-Raḥeem

1 Has there reached you the report of the Overwhelming [event]?

Has there reached you - O Messenger - the report of the Resurrection which overwhelms the people with its horrors?

2 [Some] faces, that Day, will be humbled, 3 Working [hard] and exhausted. 4 They will [enter to] burn in an intensely hot Fire. 5 They will be given drink from a boiling spring. 6 For them there will be no food except from a poisonous, thorny plant, 7 Which neither nourishes nor avails against hunger.

The faces of the disbelievers, that Day, will be humbled with punishment, working hard and exhausted. They will be afflicted with a Fire blazing intensely. They will be given drink from a spring that has reached the

[1] One of the names of the Resurrection.

بَلْ تُؤْثِرُونَ ٱلْحَيَوٰةَ ٱلدُّنْيَا ﴿١٦﴾ وَٱلْـَٔاخِرَةُ خَيْرٌ وَأَبْقَىٰٓ ﴿١٧﴾ إِنَّ
هَـٰذَا لَفِى ٱلصُّحُفِ ٱلْأُولَىٰ ﴿١٨﴾ صُحُفِ إِبْرَٰهِيمَ وَمُوسَىٰ ﴿١٩﴾

سُورَةُ الغَاشِيَةِ

ترتيبها ٨٨ — آياتها ٢٦

بِسْمِ ٱللَّهِ ٱلرَّحْمَـٰنِ ٱلرَّحِيمِ

هَلْ أَتَىٰكَ حَدِيثُ ٱلْغَـٰشِيَةِ ﴿١﴾ وُجُوهٌ يَوْمَئِذٍ خَـٰشِعَةٌ ﴿٢﴾
عَامِلَةٌ نَّاصِبَةٌ ﴿٣﴾ تَصْلَىٰ نَارًا حَامِيَةً ﴿٤﴾ تُسْقَىٰ مِنْ عَيْنٍ ءَانِيَةٍ ﴿٥﴾
لَّيْسَ لَهُمْ طَعَامٌ إِلَّا مِن ضَرِيعٍ ﴿٦﴾ لَّا يُسْمِنُ وَلَا يُغْنِى مِن جُوعٍ ﴿٧﴾
وُجُوهٌ يَوْمَئِذٍ نَّاعِمَةٌ ﴿٨﴾ لِّسَعْيِهَا رَاضِيَةٌ ﴿٩﴾ فِى جَنَّةٍ عَالِيَةٍ ﴿١٠﴾
لَّا تَسْمَعُ فِيهَا لَـٰغِيَةً ﴿١١﴾ فِيهَا عَيْنٌ جَارِيَةٌ ﴿١٢﴾ فِيهَا سُرُرٌ مَّرْفُوعَةٌ ﴿١٣﴾
وَأَكْوَابٌ مَّوْضُوعَةٌ ﴿١٤﴾ وَنَمَارِقُ مَصْفُوفَةٌ ﴿١٥﴾ وَزَرَابِىُّ مَبْثُوثَةٌ ﴿١٦﴾
أَفَلَا يَنظُرُونَ إِلَى ٱلْإِبِلِ كَيْفَ خُلِقَتْ ﴿١٧﴾ وَإِلَى ٱلسَّمَآءِ كَيْفَ
رُفِعَتْ ﴿١٨﴾ وَإِلَى ٱلْجِبَالِ كَيْفَ نُصِبَتْ ﴿١٩﴾ وَإِلَى ٱلْأَرْضِ كَيْفَ
سُطِحَتْ ﴿٢٠﴾ فَذَكِّرْ إِنَّمَآ أَنتَ مُذَكِّرٌ ﴿٢١﴾ لَّسْتَ عَلَيْهِم
بِمُصَيْطِرٍ ﴿٢٢﴾ إِلَّا مَن تَوَلَّىٰ وَكَفَرَ ﴿٢٣﴾ فَيُعَذِّبُهُ ٱللَّهُ ٱلْعَذَابَ
ٱلْأَكْبَرَ ﴿٢٤﴾ إِنَّ إِلَيْنَآ إِيَابَهُمْ ﴿٢٥﴾ ثُمَّ إِنَّ عَلَيْنَا حِسَابَهُم ﴿٢٦﴾

highest degree of heat. For the inhabitants of the Fire there will be no food except from a thorny plant stuck to the ground. It is one of the worst of foods and most repulsive, which neither nourishes the body of the one [who eats it] from becoming skinny, nor fulfills his hunger or barely keeps him alive.

(8) [Other] faces, that Day, will show pleasure.
(9) With their effort [they are] satisfied
(10) In an elevated garden,
(11) Wherein they will hear no unsuitable
speech. (12) Within it is a flowing spring.
(13) Within it are couches raised high
(14) And cups put in place
(15) And cushions lined up
(16) And carpets spread around.

The faces of the believers, on the Day of Resurrection, will be full of pleasure. They will be pleased - in the Hereafter - with the effort they made in this world to obey (Allāh), in a garden elevated in location and status, wherein they will hear not a single unsuitable speech. Within it is a spring whose water is flowing. Within it are couches raised high, cups prepared for drinkers, cushions lined up, one next to the other; and plenty of carpets spread out.

(17) Then do they not look at the camels -
how they are created? (18) And at the sky -
how it is raised? (19) And at the mountains -
how they are erected? (20) And at the
earth - how it is spread out?

Then, do the denying disbelievers not look at the camels: How this wondrous creature is created? At the sky, how it is raised with such amazing elevation? At the mountains, how they are erected, thereby resulting in the earth's stability and steadiness? And at the earth, how it is spread out and leveled?

(21) So remind, [O Muḥammad]; you are only a reminder.
(22) You are not over them a controller.

So admonish those who turn away - O Messenger - with what you were sent to them. Do not grieve over their turning away. You are merely an admonisher for them; it is not your responsibility to compel them to believe.

(23) However, he who turns away and
disbelieves - (24) Then Allāh will punish
him with the greatest punishment.

However, he who turns away from the reminder and admonition, and persists in his disbelief, then Allāh will punish him with the intense punishment in the Hellfire.

(25) Indeed, to Us is their return.
(26) Then indeed, upon Us is their account.

Indeed, to Us is their return after death. Then indeed, upon Us is their recompense for the deeds they did.

(89) Sūrat al-Fajr

The Dawn

Bismillāhir-Raḥmānir-Raḥeem

(1) By the dawn (2) And [by] ten nights
(3) And [by] the even [number] and the odd
(4) And [by] the night when it passes,
(5) Is there [not] in [all] that an oath [sufficient] for one of perception?

Allāh - the Sublime - swears by the time of Dawn; by the first ten nights of *Dhul-Hijjah* (the 12th month of the Islāmic calendar), and what is honored by them; by every even and odd [number]; and by the night when it passes with its darkness. Is there not in the oaths mentioned (i.e., sworn upon) that which is sufficient to convince one of intellect?

(6) Have you not considered how your
Lord dealt with 'Aad- (7) [With] Iram-
who had lofty pillars, (8) The likes of

whom had never been created in the land?

Have you not considered - O Messenger - how your Lord dealt with the nation of 'Ād, the tribe of *Iram*, who had might and structures hoisted on lofty pillars, the likes of whom had never been created in the land in terms of the magnitude of their bodies and the power of their might?

(9) And [with] Thamūd, who carved out the rocks in the valley?

And how He dealt with *Thamūd*, the nation of Ṣāliḥ, who carved out the rocks in the valley and used them as dwellings?

(10) And [with] Pharaoh, commander of the soldiers?

And how He dealt with Pharaoh, the king of Egypt, commander of the soldiers who established his kingdom and reinforced for him his command?

(11) [All of] whom oppressed within the lands (12) And increased therein the corruption. (13) So your Lord poured upon them a scourge of punishment. (14) Indeed, your Lord is in observation.

Those were the ones who became tyrannical and oppressed in the lands of Allāh, and increased therein through their oppression the corruption. So your Lord poured upon them an intense punishment. Indeed, your Lord - O Messenger - is in observation of the one who disobeys Him. He allows him respite a little, then He will seize him with a seizure of One Exalted in Might and Perfect in Ability.

(15) And as for man, when his Lord tries him and [thus] is generous to him and favors him, he says, "My Lord has honored me."

And as for man, when his Lord tries him with a blessing, extends his provision for him, and places him in the best living condition, he thus assumes that this is because of his honor with his Lord, and says, "My Lord has honored me."

(16) But when He tries him and restricts his provision, he says, "My Lord has humiliated me."

But when He tries him, and restricts his provision for him, he thus assumes that this is because of his humiliation with Allāh, and says, "My Lord has humiliated me."

(17) No! But you do not honor the orphan (18) And you do not encourage one another to feed the poor. (19) And you consume inheritance, devouring [it] altogether, (20) And you love wealth with immense love.

سُورَةُ الفَجۡرِ
آياتها ٣٠ — ترتيبها ٨٩

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

وَٱلۡفَجۡرِ ١ وَلَيَالٍ عَشۡرٖ ٢ وَٱلشَّفۡعِ وَٱلۡوَتۡرِ ٣ وَٱلَّيۡلِ إِذَا يَسۡرِ
٤ هَلۡ فِي ذَٰلِكَ قَسَمٞ لِّذِي حِجۡرٍ ٥ أَلَمۡ تَرَ كَيۡفَ فَعَلَ رَبُّكَ بِعَادٍ
٦ إِرَمَ ذَاتِ ٱلۡعِمَادِ ٧ ٱلَّتِي لَمۡ يُخۡلَقۡ مِثۡلُهَا فِي ٱلۡبِلَٰدِ ٨
وَثَمُودَ ٱلَّذِينَ جَابُواْ ٱلصَّخۡرَ بِٱلۡوَادِ ٩ وَفِرۡعَوۡنَ ذِي ٱلۡأَوۡتَادِ ١٠
ٱلَّذِينَ طَغَوۡاْ فِي ٱلۡبِلَٰدِ ١١ فَأَكۡثَرُواْ فِيهَا ٱلۡفَسَادَ ١٢ فَصَبَّ
عَلَيۡهِمۡ رَبُّكَ سَوۡطَ عَذَابٍ ١٣ إِنَّ رَبَّكَ لَبِٱلۡمِرۡصَادِ ١٤ فَأَمَّا
ٱلۡإِنسَٰنُ إِذَا مَا ٱبۡتَلَىٰهُ رَبُّهُۥ فَأَكۡرَمَهُۥ وَنَعَّمَهُۥ فَيَقُولُ رَبِّيٓ أَكۡرَمَنِ
١٥ وَأَمَّآ إِذَا مَا ٱبۡتَلَىٰهُ فَقَدَرَ عَلَيۡهِ رِزۡقَهُۥ فَيَقُولُ رَبِّيٓ أَهَٰنَنِ ١٦
كَلَّاۖ بَل لَّا تُكۡرِمُونَ ٱلۡيَتِيمَ ١٧ وَلَا تَحَٰٓضُّونَ عَلَىٰ طَعَامِ
ٱلۡمِسۡكِينِ ١٨ وَتَأۡكُلُونَ ٱلتُّرَاثَ أَكۡلٗا لَّمّٗا ١٩
وَتُحِبُّونَ ٱلۡمَالَ حُبّٗا جَمّٗا ٢٠ كَلَّآ إِذَا دُكَّتِ ٱلۡأَرۡضُ دَكّٗا
دَكّٗا ٢١ وَجَآءَ رَبُّكَ وَٱلۡمَلَكُ صَفّٗا صَفّٗا ٢٢ وَجِاْيٓءَ يَوۡمَئِذِۭ
بِجَهَنَّمَۚ يَوۡمَئِذٖ يَتَذَكَّرُ ٱلۡإِنسَٰنُ وَأَنَّىٰ لَهُ ٱلذِّكۡرَىٰ ٢٣

It is not [meant to be] the way this person assumes. Rather honor is with the obedience of Allāh, and humiliation is with His disobedience. You do not honor the orphan, whose father passed away while he was young, nor do you treat him well. You do not encourage one another to feed the needy who does not possess what suffices him or fulfills his need. You consume the rights of others in inheritance with intense consumption, and you love wealth with excessive love.

(21) No! When the earth has been leveled - pounded and crushed- (22) And your Lord has come and the angels, rank upon rank,

Your state should not be like this. So when the earth is shaken and smashes into each other, and your Lord has come to judge His creation. The angels were ranks upon ranks.

(23) And brought [within view], that Day, is Hell - that Day, man will remember, but how [i.e., what good] to him will be the remembrance? (24) He will say, "Oh, I wish I had sent ahead [some good] for my life."

يَقُولُ يَٰلَيۡتَنِي قَدَّمۡتُ لِحَيَاتِي ﴿٢٤﴾ فَيَوۡمَئِذٖ لَّا يُعَذِّبُ عَذَابَهُۥٓ أَحَدٞ ﴿٢٥﴾
وَلَا يُوثِقُ وَثَاقَهُۥٓ أَحَدٞ ﴿٢٦﴾ يَٰٓأَيَّتُهَا ٱلنَّفۡسُ ٱلۡمُطۡمَئِنَّةُ ﴿٢٧﴾ ٱرۡجِعِيٓ
إِلَىٰ رَبِّكِ رَاضِيَةٗ مَّرۡضِيَّةٗ ﴿٢٨﴾ فَٱدۡخُلِي فِي عِبَٰدِي ﴿٢٩﴾ وَٱدۡخُلِي جَنَّتِي ﴿٣٠﴾

ترتيبها ٩٠ — سُورَةُ ٱلۡبَلَدِ — آياتها ٢٠

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

لَآ أُقۡسِمُ بِهَٰذَا ٱلۡبَلَدِ ﴿١﴾ وَأَنتَ حِلُّۢ بِهَٰذَا ٱلۡبَلَدِ ﴿٢﴾ وَوَالِدٖ وَمَا وَلَدَ
﴿٣﴾ لَقَدۡ خَلَقۡنَا ٱلۡإِنسَٰنَ فِي كَبَدٍ ﴿٤﴾ أَيَحۡسَبُ أَن لَّن يَقۡدِرَ عَلَيۡهِ
أَحَدٞ ﴿٥﴾ يَقُولُ أَهۡلَكۡتُ مَالٗا لُّبَدًا ﴿٦﴾ أَيَحۡسَبُ أَن لَّمۡ يَرَهُۥٓ أَحَدٌ
﴿٧﴾ أَلَمۡ نَجۡعَل لَّهُۥ عَيۡنَيۡنِ ﴿٨﴾ وَلِسَانٗا وَشَفَتَيۡنِ ﴿٩﴾ وَهَدَيۡنَٰهُ
ٱلنَّجۡدَيۡنِ ﴿١٠﴾ فَلَا ٱقۡتَحَمَ ٱلۡعَقَبَةَ ﴿١١﴾ وَمَآ أَدۡرَىٰكَ مَا ٱلۡعَقَبَةُ ﴿١٢﴾
فَكُّ رَقَبَةٍ ﴿١٣﴾ أَوۡ إِطۡعَٰمٞ فِي يَوۡمٖ ذِي مَسۡغَبَةٖ ﴿١٤﴾ يَتِيمٗا ذَا مَقۡرَبَةٍ
﴿١٥﴾ أَوۡ مِسۡكِينٗا ذَا مَتۡرَبَةٖ ﴿١٦﴾ ثُمَّ كَانَ مِنَ ٱلَّذِينَ ءَامَنُواْ وَتَوَاصَوۡاْ
بِٱلصَّبۡرِ وَتَوَاصَوۡاْ بِٱلۡمَرۡحَمَةِ ﴿١٧﴾ أُوْلَٰٓئِكَ أَصۡحَٰبُ ٱلۡمَيۡمَنَةِ ﴿١٨﴾ وَٱلَّذِينَ
كَفَرُواْ بِـَٔايَٰتِنَا هُمۡ أَصۡحَٰبُ ٱلۡمَشۡـَٔمَةِ ﴿١٩﴾ عَلَيۡهِمۡ نَارٞ مُّؤۡصَدَةُۢ ﴿٢٠﴾

ترتيبها ٩١ — سُورَةُ ٱلشَّمۡسِ — آياتها ١٥

And brought [within view], that Great Day, is Hell. That Day the disbeliever will take heed and repent. But how will the admonition and repentance benefit him when he neglected it in this world, and it is too late for it? He will say, "Oh, I wish I had sent ahead in this world deeds that would benefit me for my life in the Hereafter."

(25) So on that Day, none will punish [as severely] as His punishment,
(26) And none will bind [as severely] as His binding [of the evildoers].

So on that most difficult Day, none will be able, nor possess the power, to punish [as severely] as Allāh's punishment for those who disobeyed Him. None will be able to bind [as severely] as Allāh's binding [of the evildoers], and none will reach His scope in that.

(27) [To the righteous it will be said], "O reassured soul, (28) Return to your Lord, well-pleased and pleasing [to Him],
29 **(29) And enter among My [righteous] servants**
(30) And enter My Paradise."

[To the righteous it will be said], "O reassured soul (who finds assurance) in the remembrance of Allāh and belief in Him, and in what He has prepared of bliss for the believers - return to your Lord, well-pleased with Allāh's honour of you. Allāh - praise be to Him - has indeed become pleased with you, so enter among Allāh's righteous servants, and enter with them My Paradise."

(90) Sūrat al-Balad

The City

Bismillāhir-Raḥmānir-Raḥeem

(1) I swear by this city [i.e., Makkah]; (2) And you, [O Muḥammad], are free of restriction in this city. (3) And [by] the father and that which was born [of him], (4) We have certainly created man into hardship.

Allāh swears by this sacred city, that is *Makkah*. And you - O Prophet - are unrestricted in this sacred city, you do what you will. And it was not made unrestricted for him except for a few hours of a day. In the verse is glad tidings for the Prophet (*Ṣal-lal-laahu alaihi wa sal-lam*) of the conquest of *Makkah* at his hands, and it being legal for him to fight therein. And He swears by the father of mankind - namely Adam, peace be upon him -, and that which was reproduced from him of offspring; We have certainly created man in [a state of] adversity and trouble due to the hardships of this world.

(5) Does he think that never will anyone overcome him?

Does he think that with what he has gathered of wealth, Allāh will never overcome him?

(6) He says, "I have spent wealth in abundance."
(7) Does he think that no one has seen him?

He says boastfully, "I have spent wealth in abundance." Does he think, with this action of his, that Allāh, the Mighty, the Majestic, does not see him, and that He will not bring him to account for the small and the big?

(8) Have We not made for him two eyes?
(9) And a tongue and two lips?
(10) And have shown him the two ways?

Have We not made for him two eyes with which he sees? A tongue and two lips with which he speaks? And have made clear to him the two ways, good and evil?

(11) But he has not broken through the difficult pass.

So why does he not overcome the hardship of the Hereafter by spending his wealth, so that he can be safe?

(12) And what can make you know what is

[breaking through] the difficult pass?
And what will make you know what the hardship of the Hereafter is, and what helps in overcoming it?
13 It is the freeing of a slave
Indeed, it is the freeing of a believing slave from the captivity of bondage.
14 Or feeding on a day of severe hunger
15 An orphan of near relationship
16 Or a needy person in misery
Or feeding on a day of severe hunger, an orphan - whose father passed away while he was young - of near relationship, through whom is a combination of the virtue of charity and the ties of kinship; or a destitute, needy person who has nothing.
17 And then being among those who believed and advised one another to patience and advised one another to compassion.
And then he was, with the aforementioned acts of good deeds, among those who made their *Eeman* (true faith) sincerely for Allāh, advised one another to be patient in obeying Allāh and [refraining] from disobedience to Him, and advised one another to be compassionate towards creation.
18 Those are the companions of the right.
Those who performed these actions, they are the companions of the right, who will be taken on the Day of Resurrection by the right to Paradise.
19 But they who disbelieved in Our signs - those are the companions of the left.
But those who disbelieved in the Qur'ān, they are those who will be taken on the Day of Resurrection by the left to Hellfire.
20 Over them will be fire closed in.
Their recompense will be Hellfire, closed in and shut down upon them.

(91) Sūrat ash-Shams

The Sun

Bismillāhir-Raḥmānir-Raḥeem

1 By the sun and its brightness 2 And [by] the moon when it follows it 3 And [by] the day when it displays it 4 And [by] the night when it covers [i.e., conceals] it 5 And [by] the sky and He who constructed it 6 And [by] the earth and He who spread it 7 And [by] the soul and He who proportioned it 8 And inspired it [with discernment of] its wickedness and its righteousness 9 He

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ
وَٱلشَّمۡسِ وَضُحَىٰهَا ١ وَٱلۡقَمَرِ إِذَا تَلَىٰهَا ٢ وَٱلنَّهَارِ إِذَا جَلَّىٰهَا ٣
وَٱلَّيۡلِ إِذَا يَغۡشَىٰهَا ٤ وَٱلسَّمَآءِ وَمَا بَنَىٰهَا ٥ وَٱلۡأَرۡضِ وَمَا طَحَىٰهَا
٦ وَنَفۡسٖ وَمَا سَوَّىٰهَا ٧ فَأَلۡهَمَهَا فُجُورَهَا وَتَقۡوَىٰهَا ٨ قَدۡ
أَفۡلَحَ مَن زَكَّىٰهَا ٩ وَقَدۡ خَابَ مَن دَسَّىٰهَا ١٠ كَذَّبَتۡ ثَمُودُ
بِطَغۡوَىٰهَآ ١١ إِذِ ٱنۢبَعَثَ أَشۡقَىٰهَا ١٢ فَقَالَ لَهُمۡ رَسُولُ ٱللَّهِ
نَاقَةَ ٱللَّهِ وَسُقۡيَٰهَا ١٣ فَكَذَّبُوهُ فَعَقَرُوهَا فَدَمۡدَمَ
عَلَيۡهِمۡ رَبُّهُم بِذَنۢبِهِمۡ فَسَوَّىٰهَا ١٤ وَلَا يَخَافُ عُقۡبَٰهَا ١٥

آياتها ٢١ — سُورَةُ اللَّيۡلِ — ترتيبها ٩٢

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ
وَٱلَّيۡلِ إِذَا يَغۡشَىٰ ١ وَٱلنَّهَارِ إِذَا تَجَلَّىٰ ٢ وَمَا خَلَقَ ٱلذَّكَرَ وَٱلۡأُنثَىٰٓ ٣
إِنَّ سَعۡيَكُمۡ لَشَتَّىٰ ٤ فَأَمَّا مَنۡ أَعۡطَىٰ وَٱتَّقَىٰ ٥ وَصَدَّقَ بِٱلۡحُسۡنَىٰ ٦
فَسَنُيَسِّرُهُۥ لِلۡيُسۡرَىٰ ٧ وَأَمَّا مَنۢ بَخِلَ وَٱسۡتَغۡنَىٰ ٨ وَكَذَّبَ بِٱلۡحُسۡنَىٰ
٩ فَسَنُيَسِّرُهُۥ لِلۡعُسۡرَىٰ ١٠ وَمَا يُغۡنِي عَنۡهُ مَالُهُۥٓ إِذَا تَرَدَّىٰٓ ١١ إِنَّ عَلَيۡنَا
لَلۡهُدَىٰ ١٢ وَإِنَّ لَنَا لَلۡأٓخِرَةَ وَٱلۡأُولَىٰ ١٣ فَأَنذَرۡتُكُمۡ نَارٗا تَلَظَّىٰ ١٤

has succeeded who purifies it, 10 And he has failed who instills it [with corruption].
Allāh swears by the sun, its day and its brightness in the morning; by the moon when it follows it in rising and setting; by the day when it removes the darkness and unveils it (i.e., by the light of the sun); by the night when it covers the earth causing what is upon it to become dark; by the sky and its precise construction; by the earth and its expansion; and by every soul and Allāh's completion of its creation to fulfill its mission, and then made clear to it the path of evil and the path of good. He has succeeded who purifies it and develops it with good, and he has failed who obscures his soul with sins.
11 Thamūd denied [their prophet] by reason of their transgression, 12 When the most wretched of them was sent forth. 13 And the messenger of Allāh [i.e., Ṣāliḥ] said to them, "[Do not harm] the she-camel of Allāh or [prevent her from] her drink." 14 But they denied him and hamstrung her. So their Lord brought down upon them destruction for their sin

لَا يَصْلَىٰهَآ إِلَّا ٱلْأَشْقَى ﴿١٥﴾ ٱلَّذِى كَذَّبَ وَتَوَلَّىٰ ﴿١٦﴾ وَسَيُجَنَّبُهَا
ٱلْأَتْقَى ﴿١٧﴾ ٱلَّذِى يُؤْتِى مَالَهُۥ يَتَزَكَّىٰ ﴿١٨﴾ وَمَا لِأَحَدٍ عِندَهُۥ مِن
نِّعْمَةٍ تُجْزَىٰٓ ﴿١٩﴾ إِلَّا ٱبْتِغَآءَ وَجْهِ رَبِّهِ ٱلْأَعْلَىٰ ﴿٢٠﴾ وَلَسَوْفَ يَرْضَىٰ ﴿٢١﴾

سُورَةُ الضُّحَىٰ — ترتيبها ٩٣ — آياتها ١١

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

وَٱلضُّحَىٰ ﴿١﴾ وَٱلَّيْلِ إِذَا سَجَىٰ ﴿٢﴾ مَا وَدَّعَكَ رَبُّكَ وَمَا قَلَىٰ ﴿٣﴾
وَلَلْءَاخِرَةُ خَيْرٌ لَّكَ مِنَ ٱلْأُولَىٰ ﴿٤﴾ وَلَسَوْفَ يُعْطِيكَ رَبُّكَ
فَتَرْضَىٰٓ ﴿٥﴾ أَلَمْ يَجِدْكَ يَتِيمًا فَـَٔاوَىٰ ﴿٦﴾ وَوَجَدَكَ ضَآلًّا
فَهَدَىٰ ﴿٧﴾ وَوَجَدَكَ عَآئِلًا فَأَغْنَىٰ ﴿٨﴾ فَأَمَّا ٱلْيَتِيمَ فَلَا تَقْهَرْ
﴿٩﴾ وَأَمَّا ٱلسَّآئِلَ فَلَا تَنْهَرْ ﴿١٠﴾ وَأَمَّا بِنِعْمَةِ رَبِّكَ فَحَدِّثْ ﴿١١﴾

سُورَةُ الشَّرْحِ — ترتيبها ٩٤ — آياتها ٨

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

أَلَمْ نَشْرَحْ لَكَ صَدْرَكَ ﴿١﴾ وَوَضَعْنَا عَنكَ وِزْرَكَ ﴿٢﴾ ٱلَّذِىٓ
أَنقَضَ ظَهْرَكَ ﴿٣﴾ وَرَفَعْنَا لَكَ ذِكْرَكَ ﴿٤﴾ فَإِنَّ مَعَ ٱلْعُسْرِ يُسْرًا ﴿٥﴾ إِنَّ
مَعَ ٱلْعُسْرِ يُسْرًا ﴿٦﴾ فَإِذَا فَرَغْتَ فَٱنصَبْ ﴿٧﴾ وَإِلَىٰ رَبِّكَ فَٱرْغَب ﴿٨﴾

and made it equal [upon all of them].
(15) And He does not fear the consequence thereof.

Thamūd denied their prophet because of the highest degree of rebellion they reached, when the most wretched of the tribe was sent forth to hamstring the she-camel, and the Messenger of Allāh (*Sal-lal-laahu alaihi wa sal-lam*) said to them, "Beware of harming the she-camel, for she is a sign that Allāh has sent to you, proving the truthfulness of your prophet; and beware of transgressing against her drink, for indeed for her is a day of drink and for you is a known day of drink." But that was too difficult for them, so they denied him in what he threatened them with. So they slaughtered her, and their Lord closed in on them the punishment for their crime, making it equally upon all of them so that not one of them escaped. And He - Whose might is great - does not fear the consequence of what He inflicts on them of intense punishment.

(92) Sūrat al-Layl

The Night

Bismillāhir-Raḥmānir-Raḥeem

(1) By the night when it covers (2) And
[by] the day when it appears (3) And [by]
He who created the male and female,
(4) Indeed, your efforts are diverse.

Allāh - the Sublime - swears by the night when it covers, with its darkness, the earth and what is on it; by the day when it is unveiled from the darkness [of the night] by its light; by the creation of the two mates: The male and female. Indeed, your deeds are dissimilar, with some working for this world and others working for the Hereafter.

(5) As for he who gives and fears Allāh.
(6) And believes in the best [reward],
(7) We will ease him toward ease.

As for he who gives generously of his wealth and fears Allāh in that; and believes in *"Lā Ilāha Illallāh,"* (nothing deserves to be worshipped except Allāh) and what it attests to, and what results from it of reward - We will guide him and direct him towards the means of goodness and righteousness, and We will ease for him his affairs.

(8) But as for he who withholds and considers himself free of need
(9) And denies the best [reward],

But as for he who withholds his wealth and considers himself free of need of His Lord's reward, and denies *"Lā Ilāha Illallāh,"* (nothing deserves to be worshipped except Allāh) and what it attests to, and what results from it of reward -

(10) We will ease him toward difficulty.
(11) And what will his wealth avail him when he falls?

We will ease for him the means leading to wretchedness, and his wealth, which he withheld, will not avail him when he falls in the Hellfire.

(12) Indeed, [incumbent] upon Us is guidance.
(13) And indeed, to Us belongs the Hereafter and the first [life].

Indeed, [incumbent] upon Us, by Our favour and wisdom, is to make clear the path that leads to Allāh and His Paradise from the path of error. And indeed, to Us belongs the life of the Hereafter and the life of the world.

(14) So I have warned you of a Fire which is blazing.

So, O mankind, I have warned you of - and frightened you with - a Fire which is blazing, and that is the fire of Hell.

15 None will [enter to] burn therein except the most wretched one
16 Who had denied and turned away.
None will enter it except the one who is extremely wretched, who had denied the Prophet of Allāh Muḥammad (Ṣal-lal-laahu alaihi wa sal-lam), and turned away from belief in Allāh and His Messenger, and obedience to them.
17 But the righteous one will avoid it -
18 [He] who gives [from] his wealth to
purify himself 19 And not [giving] for
anyone who has [done him] a favor to be
rewarded 20 But only seeking the
countenance of his Lord, Most High.
21 And he is going to be satisfied.
But the extremely righteous one will be removed away from it, [he] who gives generously [from] his wealth seeking more good. That spending of his is not a compensation for anyone who has done him a favor. Rather, he is only by that seeking [to see] the Face of his Lord, Most High, and His pleasure. And Allāh is going to give him in Paradise what he will be satisfied with.

(93) Sūrat adh-Dhuḥā

The Morning Brightness

Bismillāhir-Raḥmānir-Raḥeem

1 By the morning brightness
2 And [by] the night when it covers
with darkness, 3 Your Lord has not
taken leave of you, [O Muḥammad], nor has He detested [you].
Allāh swears by the time of the morning brightness, and what is meant by it is the whole day; by the night when it settles down with creation and its darkness intensifies. Allāh swears by what He wills of His creation. As for the creation, it is not permissible for them to swear by other than their Creator, for indeed swearing by other than Allāh is *shirk* (associating something with Allāh in worship). Your Lord has not left you - O Prophet -, nor has He detested you by delaying the revelation to you.
4 And the Hereafter is better for you than the first [life].
5 And your Lord is going to give you, and you will be satisfied.
And the home of the Hereafter is better for you than the home of the world. Your Lord is going to give you - O Prophet - a variety of blessings in the Hereafter, and you will be satisfied with that.
6 Did He not find you an orphan and
give [you] refuge? 7 And He found you
lost and guided [you], 8 And He found
you poor and made [you] self-sufficient.
Did He not find you an orphan before: your father passed away while you were a fetus inside your mother, and He gave you refuge and took care of you? He found you not knowing what is the Book or what is *Eeman* (true faith), taught you that which you did not know, and guided you to the best of deeds? He found you poor, delivered to you your sustenance, and made you suffice yourself with contentment and patience?
9 So as for the orphan, do not oppress
[him]. 10 And as for the petitioner, do
not repel [him]. 11 But as for the favor
of your Lord, report [it].
So as for the orphan, do not mistreat him. And as for the petitioner, do not repel him; rather feed him, and fulfill his need. But as for the favor of your Lord, which He has amply bestowed upon you, speak about it.

(94) Sūrat ash-Sharḥ

Expansion

Bismillāhir-Raḥmānir-Raḥeem

1 Did We not expand for you, [O
Muḥammad], your breast? 2 And We
removed from you your burden
Did We not expand for you your breast - O Prophet - for the laws of the religion, inviting to [the religion of] Allāh, and being characterized with noble manners; and with that We removed from you your burden,[1]
3 Which had weighed upon your back
4 And raised high for you your repute.
Which had weighed upon your back. And We made you - with what We have bestowed upon you of noble qualities - high in stature?
5 For indeed, with hardship [will be]
ease [i.e., relief]. 6 Indeed, with
hardship [will be] ease.
So do not allow the harm of your enemies to deter you from spreading the message. For indeed, with hardship [will be] ease. Indeed, with hardship [will be] ease.
7 So when you have finished [your duties], then stand up [for worship].
8 And to your Lord direct [your] longing.
So when you have finished from your worldly affairs and its engagements, then

[1] "Burden" can also refer to any errors which he may have committed previously or might commit.

سُورَةُ التِّينِ
ترتيبها ٩٥ — آياتها ٨

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

وَالتِّينِ وَالزَّيْتُونِ ﴿١﴾ وَطُورِ سِينِينَ ﴿٢﴾ وَهَٰذَا الْبَلَدِ الْأَمِينِ ﴿٣﴾
لَقَدْ خَلَقْنَا الْإِنسَانَ فِي أَحْسَنِ تَقْوِيمٍ ﴿٤﴾ ثُمَّ رَدَدْنَاهُ أَسْفَلَ سَافِلِينَ
﴿٥﴾ إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فَلَهُمْ أَجْرٌ غَيْرُ مَمْنُونٍ ﴿٦﴾
فَمَا يُكَذِّبُكَ بَعْدُ بِالدِّينِ ﴿٧﴾ أَلَيْسَ اللَّهُ بِأَحْكَمِ الْحَاكِمِينَ ﴿٨﴾

سُورَةُ العَلَقِ
ترتيبها ٩٦ — آياتها ١٩

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ ﴿١﴾ خَلَقَ الْإِنسَانَ مِنْ عَلَقٍ ﴿٢﴾ اقْرَأْ وَرَبُّكَ
الْأَكْرَمُ ﴿٣﴾ الَّذِي عَلَّمَ بِالْقَلَمِ ﴿٤﴾ عَلَّمَ الْإِنسَانَ مَا لَمْ يَعْلَمْ ﴿٥﴾ كَلَّا إِنَّ
الْإِنسَانَ لَيَطْغَىٰ ﴿٦﴾ أَن رَّآهُ اسْتَغْنَىٰ ﴿٧﴾ إِنَّ إِلَىٰ رَبِّكَ الرُّجْعَىٰ ﴿٨﴾ أَرَأَيْتَ
الَّذِي يَنْهَىٰ ﴿٩﴾ عَبْدًا إِذَا صَلَّىٰ ﴿١٠﴾ أَرَأَيْتَ إِن كَانَ عَلَى الْهُدَىٰ ﴿١١﴾ أَوْ أَمَرَ
بِالتَّقْوَىٰ ﴿١٢﴾ أَرَأَيْتَ إِن كَذَّبَ وَتَوَلَّىٰ ﴿١٣﴾ أَلَمْ يَعْلَم بِأَنَّ اللَّهَ يَرَىٰ ﴿١٤﴾ كَلَّا لَئِن
لَّمْ يَنتَهِ لَنَسْفَعًا بِالنَّاصِيَةِ ﴿١٥﴾ نَاصِيَةٍ كَاذِبَةٍ خَاطِئَةٍ ﴿١٦﴾ فَلْيَدْعُ نَادِيَهُ
﴿١٧﴾ سَنَدْعُ الزَّبَانِيَةَ ﴿١٨﴾ كَلَّا لَا تُطِعْهُ وَاسْجُدْ وَاقْتَرِب ۩ ﴿١٩﴾

exert yourself in worship, and to your Lord alone direct [your] longing in what He has.

(95) Sūrat at-Teen

The Fig

Bismillāhir-Raḥmānir-Raḥeem

(1) By the fig and the olive (2) And [by] Mount Sinai (3) And [by] this secure city [i.e., Makkah], (4) We have certainly created man in the best of stature; (5) Then We return him to the lowest of the low, (6) Except for those who believe and do righteous deeds, for they will have a reward uninterrupted.

Allāh swears by the fig and the olive, and they are two well-known fruits. He swears by *"Mount Sinai"*, the mountain on which Allāh spoke to *Mūsa* with [direct] speech. And He swears by this city secure from every fear, namely *Makkah*, the place of the revelation's descent: We have certainly created man in the best of forms. Then We return him to the Hellfire if he doesn't obey Allāh, and follow the messengers. But those who believe and do righteous deeds, for them is a great reward uninterrupted and undiminished.

(7) So what yet causes you to deny the Recompense?

Which thing causes you - O man - to deny the Resurrection and Recompense, despite the clarity of evidence of the Ability of Allāh, the Most High, [to do] that?

(8) Is not Allāh the most just of judges?

Is not Allāh, Who made this Day to adjudicate mankind, the most just of judges in everything that He created? Yes indeed! So will creation be left neglected, not being commanded nor being prohibited, and not being rewarded nor being punished? That is not correct and will not be!

(96) Sūrat al-‘alaq

The Clinging (or Suspended) Substance[1]

Bismillāhir-Raḥmānir-Raḥeem

(1) Recite in the name of your Lord who created - (2) Created man from a clinging substance. (3) Recite, and your Lord is the most Generous - (4) Who taught by the pen - (5) Taught man that which he knew not.

Recite - O Prophet - what has been revealed to you of the Qur'ān, beginning in the name of your Lord Who alone created; Who created every man from a piece of thick red blood. Recite - O Prophet - what has been revealed to you, and your Lord is abundantly Beneficent and immensely Generous; Who taught His creation writing by the pen; taught man that which he did not know, and transferred him from the darkness of ignorance to the light of knowledge.

(6) No! [But] indeed, man transgresses
(7) Because he sees himself self-sufficient.
(8) Indeed, to your Lord is the return.

Truly, indeed, man transgresses the limits [set by] Allāh when wealth makes him arrogant. So let every tyrant know that the destination is to Allāh, and then He will recompense every man with his deeds.

(9) Have you seen the one who forbids
(10) A servant when he prays?
(11) Have you seen if he is upon guidance
(12) Or enjoins righteousness?

Have you seen anything stranger than the transgression of this man, namely *Abū Jahl*, the one who forbids a servant of Ours when he prays

[1] The *Sūrah* has also been called *Iqra'*, meaning "recite" or "read."

to his Lord, namely Muḥammad (*Ṣal-lal-laahu alaihi wa sal-lam*)? Have you seen if the one forbidden from praying is upon guidance, how can he then forbid him? Or if he enjoins righteousness upon others, does he forbid him from that?
(13) Have you seen if he denies and turns
away - (14) Does he not know that Allāh
sees? (15) No! If he does not desist, We
will surely drag him by the forelock -
(16) A lying, sinning forelock. (17) Then let
him call his associates; (18) We will call
the angels of Hell. (19) No! Do not obey
him. But prostrate and draw near [to Allāh].
Have you seen if this one who is forbidding denies what he is invited to, and turns away from it, does he not know that Allāh sees everything that he does? It is not [meant to be] the way *Abū Jahl* alleges. If this [individual] does not desist from his dissension and harm, We will surely seize him by his forelock with a fierce seizure, and he will be thrown into the Hellfire. His forelock is a lying forelock in its speech, and a sinning one in its actions. It is as if lying and sinning are manifested from it. Then let this tyrant bring the members of his council [his associates] whom he turns to for help. We will call the angels of punishment. It is not [meant to be] the way *Abū Jahl* assumes. Indeed, he will not do harm to you - O Messenger -, so do not obey him in what he has called you to of abandoning prayer. But prostrate to your Lord, and draw near to Him by showing love to Him through obedience to Him.

(97) Sūrat al-Qadr

Decree or Destiny

Bismillāhir-Raḥmānir-Raḥeem

(1) Indeed, We sent it [i.e., the Qur'ān]
down during the Night of Decree.
Indeed, We sent down the Qur'ān during the Night of Eminence and Excellence, and that is one of the nights of the month of *Ramaḍān.*
(2) And what can make you know what is
the Night of Decree?
And what can make you know - O Prophet - what is the Night of Decree and Eminence?
(3) The Night of Decree is better than a
thousand months.
The Night of Decree is a blessed night. A righteous deed therein is better than the deeds of a thousand months in which there is no Night of Decree. It is a bounty from Allāh, the Most High, upon this nation.
(4) The angels and the Spirit [i.e.,
Gabriel] descend therein by permission

آياتها ٥ — سُورَةُ القَدْرِ — ترتيبها ٩٧

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

إِنَّا أَنزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ ﴿١﴾ وَمَا أَدْرَاكَ مَا لَيْلَةُ الْقَدْرِ ﴿٢﴾
لَيْلَةُ الْقَدْرِ خَيْرٌ مِّنْ أَلْفِ شَهْرٍ ﴿٣﴾ تَنَزَّلُ الْمَلَائِكَةُ وَالرُّوحُ
فِيهَا بِإِذْنِ رَبِّهِم مِّن كُلِّ أَمْرٍ ﴿٤﴾ سَلَامٌ هِيَ حَتَّىٰ مَطْلَعِ الْفَجْرِ ﴿٥﴾

آياتها ٨ — سُورَةُ البَيِّنَةِ — ترتيبها ٩٨

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

لَمْ يَكُنِ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَالْمُشْرِكِينَ مُنفَكِّينَ
حَتَّىٰ تَأْتِيَهُمُ الْبَيِّنَةُ ﴿١﴾ رَسُولٌ مِّنَ اللَّهِ يَتْلُو صُحُفًا مُّطَهَّرَةً ﴿٢﴾
فِيهَا كُتُبٌ قَيِّمَةٌ ﴿٣﴾ وَمَا تَفَرَّقَ الَّذِينَ أُوتُوا الْكِتَابَ إِلَّا مِن
بَعْدِ مَا جَاءَتْهُمُ الْبَيِّنَةُ ﴿٤﴾ وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ
لَهُ الدِّينَ حُنَفَاءَ وَيُقِيمُوا الصَّلَاةَ وَيُؤْتُوا الزَّكَاةَ ۚ وَذَٰلِكَ دِينُ
الْقَيِّمَةِ ﴿٥﴾ إِنَّ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَالْمُشْرِكِينَ
فِي نَارِ جَهَنَّمَ خَالِدِينَ فِيهَا ۚ أُولَٰئِكَ هُمْ شَرُّ الْبَرِيَّةِ ﴿٦﴾ إِنَّ
الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ أُولَٰئِكَ هُمْ خَيْرُ الْبَرِيَّةِ ﴿٧﴾

of their Lord for every matter.
The decent of the angels and *Jibrīl*, peace be upon him, become frequent therein, by permission of their Lord, for every matter that He has decreed in that year.
(5) Peace it is until the emergence of dawn.
It is entirely peaceful; there is no evil therein, until the emergence of dawn.

(98) Sūrat al-Bayyinah

Clear Evidence

Bismillāhir-Raḥmānir-Raḥeem

(1) Those who disbelieved among the
People of the Scripture and the polytheists
were not to be parted [from misbelief]
until there came to them clear evidence -
Those who disbelieved - among the Jews, Christians and polytheists - were not going to abandon their disbelief, until there came to them the sign that they were promised within the previous scriptures.
(2) A Messenger from Allāh, reciting
purified scriptures
Namely, the Messenger of Allāh

جَزَآؤُهُمۡ عِندَ رَبِّهِمۡ جَنَّٰتُ عَدۡنٖ تَجۡرِي مِن تَحۡتِهَا ٱلۡأَنۡهَٰرُ خَٰلِدِينَ
فِيهَآ أَبَدٗاۖ رَّضِيَ ٱللَّهُ عَنۡهُمۡ وَرَضُواْ عَنۡهُۚ ذَٰلِكَ لِمَنۡ خَشِيَ رَبَّهُۥ ٨

سُورَةُ الزَّلزَلَةِ — ترتيبها ٩٩ — آياتها ٨

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

إِذَا زُلۡزِلَتِ ٱلۡأَرۡضُ زِلۡزَالَهَا ١ وَأَخۡرَجَتِ ٱلۡأَرۡضُ أَثۡقَالَهَا
٢ وَقَالَ ٱلۡإِنسَٰنُ مَا لَهَا ٣ يَوۡمَئِذٖ تُحَدِّثُ أَخۡبَارَهَا ٤
بِأَنَّ رَبَّكَ أَوۡحَىٰ لَهَا ٥ يَوۡمَئِذٖ يَصۡدُرُ ٱلنَّاسُ أَشۡتَاتٗا
لِّيُرَوۡاْ أَعۡمَٰلَهُمۡ ٦ فَمَن يَعۡمَلۡ مِثۡقَالَ ذَرَّةٍ خَيۡرٗا
يَرَهُۥ ٧ وَمَن يَعۡمَلۡ مِثۡقَالَ ذَرَّةٖ شَرّٗا يَرَهُۥ ٨

سُورَةُ العَادِيَاتِ — ترتيبها ١٠٠ — آياتها ١١

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

وَٱلۡعَٰدِيَٰتِ ضَبۡحٗا ١ فَٱلۡمُورِيَٰتِ قَدۡحٗا ٢ فَٱلۡمُغِيرَٰتِ صُبۡحٗا
٣ فَأَثَرۡنَ بِهِۦ نَقۡعٗا ٤ فَوَسَطۡنَ بِهِۦ جَمۡعًا ٥ إِنَّ ٱلۡإِنسَٰنَ
لِرَبِّهِۦ لَكَنُودٞ ٦ وَإِنَّهُۥ عَلَىٰ ذَٰلِكَ لَشَهِيدٞ ٧ وَإِنَّهُۥ لِحُبِّ
ٱلۡخَيۡرِ لَشَدِيدٌ ٨ ۞ أَفَلَا يَعۡلَمُ إِذَا بُعۡثِرَ مَا فِي ٱلۡقُبُورِ ٩

Muḥammad (*Ṣal-lal-laahu alaihi wa sal-lam*), reciting Qur'ān in purified scriptures.[1]

(3) **Within which are correct writings [i.e., rulings and laws].**

Within those scriptures is truthful news and just commandments that guide to the truth and to a straight path.

(4) **Nor did those who were given the Scripture become divided until after there had come to them clear evidence.**

Nor did those who were given the Scripture, from among the Jews and Christians, disagree about Muḥammad (*Ṣal-lal-laahu alaihi wa sal-lam*) being a true messenger, due to what they find of his description in their scripture, until after they knew with certainty that indeed he is the Prophet whom they were promised with, in the Torah and the Gospel. So they were in agreement concerning the validity of his prophethood. Then when he was sent, they became divided: Some of them believed in him, and some of them rejected his prophethood out of jealousy, animosity and envy.

(5) **And they were not commanded except to worship Allāh, [being] sincere to Him in religion, inclining to truth, and to establish prayer and to give zakāh. And that is the correct religion.**

And they were not commanded in the other laws except to worship Allāh alone, seeking by their worship [to see] His Face; inclining away from *shirk* (associating partners with Allāh in worship) to *Eeman* (true faith); establishing prayer; and giving *Zakāh* (obligatory charity) - and that is the correct religion, namely Islām.

(6) **Indeed, they who disbelieved among the People of the Scripture and the polytheists will be in the fire of Hell, abiding eternally therein. Those are the worst of creatures.**

Indeed, those who disbelieved - among the Jews, Christians and polytheists - their punishment will be the fire of Hell, abiding eternally therein. Those are the worst of creatures.

(7) **Indeed, they who have believed and done righteous deeds - those are the best of creatures.**

Indeed, those who have believed in Allāh, followed His Messenger and done righteous deeds, they are the best of creation.

(8) **Their reward with their Lord will be gardens of perpetual residence beneath which rivers flow, wherein they will abide forever, Allāh being pleased with them and they with Him. That is for whoever has feared his Lord.**

Their reward with their Lord, on the Day of Resurrection, will be gardens of residence in the highest degree of excellence, and rivers flowing beneath its palaces and trees, wherein they will abide forever. Allāh is pleased with them and so He accepted their righteous deeds; and they are pleased with Him, for what He has prepared for them of a variety of blessings. That pleasant reward is for whoever has feared Allāh and avoided His sins.

(99) Sūrat az-Zalzalah

The Earthquake

Bismillāhir-Raḥmānir-Raḥeem

(1) **When the earth is shaken with its [final] earthquake** (2) **And the earth discharges its burdens** (3) **And man says, "What is [wrong] with it?" -**

When the earth is shaken with an intense shaking, discharges what is within it of dead

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[1] i.e., containing no falsehood.

[bodies] and [hidden] treasures, and man asks himself alarmingly, "What has happened with it?"

4 That Day, it will report its news 5 Because your Lord has inspired [i.e., commanded] it.

On the Day of Resurrection, the earth will report what was done on it of good or evil, because Allāh, the Sublime and Exalted, has commanded it to report what was done on it.

6 That Day, the people will depart separated [into categories] to be shown [the result of] their deeds.

That Day, the people will retreat from the site of the Account, separated into categories, for Allāh to show them what they did of good deeds and misdeeds, and recompense them for it.

7 So whoever does a small ant's weight of good will see it, 8 And whoever does a small ant's weight of evil will see it.

So whoever does a small ant's weight of good, will see its reward in the Hereafter. And whoever does a small ant's weight of evil, will see its punishment in the Hereafter.

(100) Sūrat al-'Aadiyāt

The Racers

Bismillāhir-Raḥmānir-Raḥeem

1 By the racers, panting,

Allāh, the Most High, swears by the horses racing on their way towards the enemy, when the sound of their breath emerges from the speed of their charge. It is not permissible for any among creation to swear except by Allāh, for indeed swearing by other than Allāh is *shirk* (associating partners with Allāh in worship).

2 And the producers of sparks [when] striking

And the horses that strike fire [sparks] from the rigidity of their hoofs, due to the force of their charge.

3 And the chargers at dawn,

And the horses that make raids with their riders against the enemies at dawn (i.e., while the enemy is unaware).

4 Stirring up thereby [clouds of] dust,

Stirring up by this charge [clouds of] dust.

5 Arriving thereby in the center collectively,

Arriving with their riders in the center of the masses of the enemies.

6 Indeed mankind, to his Lord, is ungrateful. 7 And indeed, he is to that a witness. 8 And indeed he is, in love of wealth, intense.

Indeed, mankind is in denial of the blessings of his Lord. Indeed, he is to that denial of his, a confessor. And indeed, he is intense in love of wealth,.

9 But does he not know that when the contents of the graves are scattered

But does man not know what awaits him, when Allāh brings out the dead from the graves, for the Account and Recompense?

10 And that within the breasts is obtained,

And that which is concealed within the breasts, of good or evil, is drawn out.

11 Indeed, their Lord with them, that Day, is [fully] Aware.

Indeed, their Lord is [fully] Acquainted with them and their deeds, on that Day. Nothing of that is hidden from Him.

(101) Sūrat al-Qāri'ah

That Which Strikes[1]

Bismillāhir-Raḥmānir-Raḥeem

1 The Striking Calamity-

The Hour that will strike the hearts of mankind by its horrors.

2 What is the Striking Calamity?

What is this thing that strikes?

3 And what can make you know what is the Striking Calamity?

And what thing can make you know about it?

4 It is the Day when people will be like moths, dispersed,

On that Day, people will be in their abundance, their scattering and their movement, like dispersed moths; and they are the ones that fall in fire.

5 And the mountains will be like wool, fluffed up.

And the mountains will be like wool, multicolored, which is combed by hand, then becomes dust and disappears.

6 Then as for one whose scales are heavy [with good deeds],
7 He will be in a pleasant life.

Then as for one whose scales of good deeds tilt (outweigh his scales of misdeeds), he will be in a pleasant life in Paradise.

8 But as for one whose scales are light,
9 His refuge will be an abyss.

But as for one whose scales of good deeds are light, and his scales of misdeeds tilt (outweigh his scales of good deeds), his refuge will be Hell.

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[1] Another name for the Resurrection.

وَحُصِّلَ مَا فِي ٱلصُّدُورِ ١٠ إِنَّ رَبَّهُم بِهِمۡ يَوۡمَئِذٖ لَّخَبِيرُۢ ١١

ترتيبها ١٠١ — سُورَةُ ٱلۡقَارِعَةِ — آياتها ١١

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

ٱلۡقَارِعَةُ ١ مَا ٱلۡقَارِعَةُ ٢ وَمَآ أَدۡرَىٰكَ مَا ٱلۡقَارِعَةُ
٣ يَوۡمَ يَكُونُ ٱلنَّاسُ كَٱلۡفَرَاشِ ٱلۡمَبۡثُوثِ ٤
وَتَكُونُ ٱلۡجِبَالُ كَٱلۡعِهۡنِ ٱلۡمَنفُوشِ ٥ فَأَمَّا
مَن ثَقُلَتۡ مَوَٰزِينُهُۥ ٦ فَهُوَ فِي عِيشَةٖ رَّاضِيَةٖ
٧ وَأَمَّا مَنۡ خَفَّتۡ مَوَٰزِينُهُۥ ٨ فَأُمُّهُۥ هَاوِيَةٞ
٩ وَمَآ أَدۡرَىٰكَ مَا هِيَهۡ ١٠ نَارٌ حَامِيَةُۢ ١١

ترتيبها ١٠٢ — سُورَةُ ٱلتَّكَاثُرِ — آياتها ٨

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

أَلۡهَىٰكُمُ ٱلتَّكَاثُرُ ١ حَتَّىٰ زُرۡتُمُ ٱلۡمَقَابِرَ ٢ كَلَّا سَوۡفَ
تَعۡلَمُونَ ٣ ثُمَّ كَلَّا سَوۡفَ تَعۡلَمُونَ ٤ كَلَّا لَوۡ تَعۡلَمُونَ
عِلۡمَ ٱلۡيَقِينِ ٥ لَتَرَوُنَّ ٱلۡجَحِيمَ ٦ ثُمَّ لَتَرَوُنَّهَا
عَيۡنَ ٱلۡيَقِينِ ٧ ثُمَّ لَتُسۡـَٔلُنَّ يَوۡمَئِذٍ عَنِ ٱلنَّعِيمِ ٨

(10) And what can make you know what that is?
And what can make you know - O Messenger - what this abyss is?
(11) It is a Fire, intensely hot.
Indeed, it is a Fire that has become intensely hot from the fuel in it.

(102) Sūrat at-Takāthur

Competition in Increase

Bismillāhir-Raḥmānir-Raḥeem

(1) Competition in [worldly] increase diverts you
Pride in the increase of wealth and children has preoccupied you from the obedience of Allāh.
(2) Until you visit the graveyards.
And your preoccupation with that continued until you ended up in the graveyards, and were buried in them.
(3) No! You are going to know.
Competition in increase of wealth should not divert you like this. You are going to know with certainty that the home of the Hereafter is better for you.
(4) Then, no! You are going to know.
Then beware, you are going to know the evil consequences of your preoccupation from it (obedience).
(5) No! If you only knew with knowledge of certainty... (6) You will surely see the Hellfire. (7) Then you will surely see it with the eye of certainty. (8) Then you will surely be asked that Day about pleasure.
Competition in increase of wealth should not divert you like this. If you only knew with real knowledge, you will surely have restrained, and will surely have taken the initiative to save yourselves from utter destruction. You will surely see the Hellfire. Then you will surely see it without a doubt. Then you will surely be asked, on the Day of Resurrection, about all kinds of pleasure.

(103) Sūrat al-'Aṣr

Time

Bismillāhir-Raḥmānir-Raḥeem

(1) By time, Indeed, (2) mankind is in loss,
Allāh swears by time - because of what is in it of the wonders of Allāh's power, proving His Greatness -: That indeed, the offspring of ādam are in ruin and loss. It is not permissible for the servant to swear except by Allāh, for indeed swearing by other than Allāh is *shirk* (associating partners with Allāh in worship).
(3) Except for those who have believed and done righteous deeds and advised each other to truth and advised each other to patience.
Except for those who have believed in Allāh, done righteous deeds, advised each other to adhere to the truth and to act in accordance with the obedience of Allāh, and patience upon that.

(104) Sūrat al-Humazah

The Scorner

Bismillāhir-Raḥmānir-Raḥeem

(1) Woe to every scorner and mocker.
Evil and destruction to every backbiter, [backbiting] people and slandering them.
(2) Who collects wealth and [continuously] counts it.
Whose [primary] concern was to collect wealth and [continuously] count it.[1]
(3) He thinks that his wealth will make him immortal.

---

[1] Rather than spending in the way of Allāh.

He thinks that he has guaranteed for himself, with this wealth that he has collected, immortality in this world and escape from the Account.

4 No! He will surely be thrown into the Crusher.

It is not [meant to be] the way he thinks. He will surely be thrown into the Fire that crushes everything that is thrown into it.

5 And what can make you know what is the Crusher?

And what can make you know - O Messenger - what the reality of the Fire is?

6 It is the fire of Allāh, [eternally] fueled,

7 Which mounts directed at the hearts.

Indeed, it is the Fire of Allāh, whose flame is blazing intensely, which pierces through the bodies [and reaches] to the hearts from the intensity of its heat.

8 Indeed, it [i.e., Hellfire] will be closed down upon them

9 In extended columns.

Indeed, Hellfire will be closed down upon them in extended chains and shackles, so that they do not exit therefrom.

(105) Sūrat al-Fīl

The Elephant

Bismillāhir-Raḥmānir-Raḥeem

1 Have you not considered, [O Muḥammad], how your Lord dealt with the companions of the elephant?

Have you not come to know - O Messenger - how your Lord dealt with the companions of the elephant: *Abraha*, the Abyssinian, and his army, who intended to destroy the Blessed *Ka'bah*?

2 Did He not make their plan into misguidance?

Did He not make what they planned of evil into nullification and waste?

3 And He sent against them birds in flocks,

4 Striking them with stones of hard clay,

And He sent against them birds in consecutive flocks, striking them with stones of fossilized clay.

5 And He made them like eaten straw.

And He made them shattered [into pieces] with it, like the leaves of dried up crops, which have been consumed by animals and then thrown away.

(106) Sūrat Quraysh

آياتها ٣ — سُورَةُ العَصْرِ — ترتيبها ١٠٣

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

وَالْعَصْرِ ﴿١﴾ إِنَّ الْإِنسَانَ لَفِي خُسْرٍ ﴿٢﴾ إِلَّا الَّذِينَ آمَنُوا
وَعَمِلُوا الصَّالِحَاتِ وَتَوَاصَوْا بِالْحَقِّ وَتَوَاصَوْا بِالصَّبْرِ ﴿٣﴾

آياتها ٩ — سُورَةُ الهُمَزَةِ — ترتيبها ١٠٤

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

وَيْلٌ لِّكُلِّ هُمَزَةٍ لُّمَزَةٍ ﴿١﴾ الَّذِي جَمَعَ مَالًا وَعَدَّدَهُ ﴿٢﴾
يَحْسَبُ أَنَّ مَالَهُ أَخْلَدَهُ ﴿٣﴾ كَلَّا لَيُنبَذَنَّ فِي الْحُطَمَةِ ﴿٤﴾
وَمَا أَدْرَاكَ مَا الْحُطَمَةُ ﴿٥﴾ نَارُ اللَّهِ الْمُوقَدَةُ ﴿٦﴾ الَّتِي تَطَّلِعُ
عَلَى الْأَفْئِدَةِ ﴿٧﴾ إِنَّهَا عَلَيْهِم مُّؤْصَدَةٌ ﴿٨﴾ فِي عَمَدٍ مُّمَدَّدَةٍ ﴿٩﴾

آياتها ٥ — سُورَةُ الفِيلِ — ترتيبها ١٠٥

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِأَصْحَابِ الْفِيلِ ﴿١﴾ أَلَمْ يَجْعَلْ كَيْدَهُمْ
فِي تَضْلِيلٍ ﴿٢﴾ وَأَرْسَلَ عَلَيْهِمْ طَيْرًا أَبَابِيلَ ﴿٣﴾ تَرْمِيهِم
بِحِجَارَةٍ مِّن سِجِّيلٍ ﴿٤﴾ فَجَعَلَهُمْ كَعَصْفٍ مَّأْكُولٍ ﴿٥﴾

(The tribe of) *Quraysh*

Bismillāhir-Raḥmānir-Raḥeem

1 For the accustomed security of the Quraysh - 2 Their accustomed security [in] the caravan of winter and summer -

Marvel at the [accustomed] safety and security of the *Quraysh*; the integrity of their well-being; the constancy of their two caravans, in the winter to Yemen, and in the summer to *Shām* (Greater Syria); and the facilitation of that, in order to bring what they are in need of.

3 Let them worship the Lord of this House,

Let them thank and worship the Lord of this House, which they pride themselves in - namely the *Ka'bah* -, and due to which they have earned honor and prestige; and let them profess belief in His unique oneness (*Tawhīd*) and make [their] worship sincerely for Him,

4 Who has fed them, [saving them] from hunger and made them safe, [saving them] from fear.

Who has fed them, [saving them] from extreme hunger, and made them safe from

سُورَةُ قُرَيۡشٍ

آياتها ٤ — ترتيبها ١٠٦

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

لِإِيلَٰفِ قُرَيۡشٍ ١ إِۦلَٰفِهِمۡ رِحۡلَةَ ٱلشِّتَآءِ وَٱلصَّيۡفِ
٢ فَلۡيَعۡبُدُواْ رَبَّ هَٰذَا ٱلۡبَيۡتِ ٣ ٱلَّذِيٓ أَطۡعَمَهُم
مِّن جُوعٖ وَءَامَنَهُم مِّنۡ خَوۡفِۭ ٤

سُورَةُ المَاعُونِ

آياتها ٧ — ترتيبها ١٠٧

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

أَرَءَيۡتَ ٱلَّذِي يُكَذِّبُ بِٱلدِّينِ ١ فَذَٰلِكَ ٱلَّذِي
يَدُعُّ ٱلۡيَتِيمَ ٢ وَلَا يَحُضُّ عَلَىٰ طَعَامِ ٱلۡمِسۡكِينِ ٣
فَوَيۡلٞ لِّلۡمُصَلِّينَ ٤ ٱلَّذِينَ هُمۡ عَن صَلَاتِهِمۡ سَاهُونَ
٥ ٱلَّذِينَ هُمۡ يُرَآءُونَ ٦ وَيَمۡنَعُونَ ٱلۡمَاعُونَ ٧

سُورَةُ الكَوۡثَرِ

آياتها ٣ — ترتيبها ١٠٨

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

إِنَّآ أَعۡطَيۡنَٰكَ ٱلۡكَوۡثَرَ ١ فَصَلِّ لِرَبِّكَ وَٱنۡحَرۡ ٢
إِنَّ شَانِئَكَ هُوَ ٱلۡأَبۡتَرُ ٣

panic and a great fear.

(107) Sūrat al-Mā'ūn

Assistance

Bismillāhir-Raḥmānir-Raḥeem

1 Have you seen the one who denies the Recompense?
Have you seen the state of that one who denies the Resurrection and Recompense?
2 For that is the one who drives away the orphan
For that is the one who drives away the orphan - whose father passed away while he was young - violently and sternly, from what is his (i.e., the orphans') due right, due to the hardness of the heart of this denier.
3 And does not encourage the feeding of the poor.
And he does not encourage others to feed the needy person, who does not possess what suffices him or fulfills his need. Then how can [you expect] him to feed the needy himself?
4 So woe to those who pray
5 [But] who are heedless of their prayer -
A severe punishment will be for those who pray [but] who are heedless of their prayer. They do not establish it in its [correct] manner, nor perform it in its appointed time.
6 Those who make show [of their deeds]
Those who make an open display to do good deeds to show off to the people.
7 And withhold [simple] assistance.
Those who withhold lending what does not hurt in lending, of utensils and other than that. So they did no good in the worship of their Lord, nor did they do good to His creation.

(108) Sūrat al-Kawthar

The Most Abundant Good

Bismillāhir-Raḥmānir-Raḥeem

1 Indeed, We have granted you, [O Muḥammad], al-Kawthar.
Indeed, We have granted you - O Prophet - the most abundant good in this world and the Hereafter, among which is the *Kawthar* River in Paradise, whose banks are [filled with] tents of hollow pearls and whose mud is [of] musk.
2 So pray to your Lord and offer sacrifice [to Him alone].
So make your entire prayer sincerely for your Lord, and sacrifice your offering for Him and in His Name alone.
3 Indeed, your enemy is the one cut off.
Indeed, your hater and the hater of what you have come with of guidance and light, is the one whose trace is cut off, severed from all [acts of] good.

(109) Sūrat al-Kāfirūn

The Disbelievers[1]

Bismillāhir-Raḥmānir-Raḥeem

1 Say, "O disbelievers,
Say - O Messenger - to those who have disbelieved in Allāh and His Messenger, "O disbelievers in Allāh."
2 I do not worship what you worship.
I do not worship the idols and false gods that you worship.
3 Nor are you worshippers of what I worship.
Nor are you worshippers of the One God that I worship. He is Allāh the Lord of the worlds, deserving alone, all worship.

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[1] The Prophet (*Ṣal-lal-laahu alaihi wa sal-lam*) mentioned that this *Sūrat* is disassociation from *shirk* (worship of anything other than Allāh) for him who recites it. (Narrated by Aḥmad, Abū Dāwūd and at-Tirmidhī - *ḥasan*.)

سُورَةُ الكَافِرُونَ — ترتيبها ١٠٩ — آياتها ٦

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

قُلْ يَٰٓأَيُّهَا ٱلْكَٰفِرُونَ ١ لَآ أَعْبُدُ مَا تَعْبُدُونَ ٢
وَلَآ أَنتُمْ عَٰبِدُونَ مَآ أَعْبُدُ ٣ وَلَآ أَنَا۠ عَابِدٌ مَّا عَبَدتُّمْ ٤
وَلَآ أَنتُمْ عَٰبِدُونَ مَآ أَعْبُدُ ٥ لَكُمْ دِينُكُمْ وَلِىَ دِينِ ٦

سُورَةُ النَّصْرِ — ترتيبها ١١٠ — آياتها ٣

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

إِذَا جَآءَ نَصْرُ ٱللَّهِ وَٱلْفَتْحُ ١ وَرَأَيْتَ ٱلنَّاسَ
يَدْخُلُونَ فِى دِينِ ٱللَّهِ أَفْوَاجًا ٢ فَسَبِّحْ بِحَمْدِ رَبِّكَ
وَٱسْتَغْفِرْهُ ۚ إِنَّهُۥ كَانَ تَوَّابًۢا ٣

سُورَةُ المَسَدِ — ترتيبها ١١١ — آياتها ٥

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

تَبَّتْ يَدَآ أَبِى لَهَبٍ وَتَبَّ ١ مَآ أَغْنَىٰ عَنْهُ مَالُهُۥ وَمَا
كَسَبَ ٢ سَيَصْلَىٰ نَارًا ذَاتَ لَهَبٍ ٣ وَٱمْرَأَتُهُۥ
حَمَّالَةَ ٱلْحَطَبِ ٤ فِى جِيدِهَا حَبْلٌ مِّن مَّسَدٍۭ ٥

(4) Nor will I be a worshipper of what you worship.
Nor will I be a worshipper of the idols and false gods that you worship.
(5) Nor will you be worshippers of what I worship.
Nor will you be worshippers, in the future, of what I worship.
This verse was revealed concerning none other than certain individuals from among the *Mushrikūn* (those who associate partners with Allāh in worship). Allāh knew that they would never ever become believers.
(6) For you is your religion, and for me is my religion."
For you is your religion, which you have persisted in following; and for me is my religion, which I do not desire other than it."

(110) Sūrat an-Naṣr

Victory

Bismillāhir-Raḥmānir-Raḥeem

(1) When the victory of Allāh has come and the conquest,
When victory over the disbelievers of Quraysh has taken place for you - O Messenger -, and the conquest of *Makkah* has [also] taken place for you,
(2) And you see the people entering into the religion of Allāh in multitudes,
And you see a lot of people entering into Islām in droves -
(3) Then exalt [Him] with praise of your Lord and ask forgiveness of Him. Indeed, He is ever Accepting of repentance.
When that takes place, then prepare yourself to meet your Lord by increasing in exaltation [of Him] with praise of Him and increasing in asking forgiveness of Him. Indeed, He is abundantly Forgiving of those who exalt [Him] and ask forgiveness [of Him]. He Forgives them, has Mercy upon them and accepts their repentance.

(111) Sūrat al-Masad

Fiber

Bismillāhir-Raḥmānir-Raḥeem

(1) May the hands of Abū Lahab be ruined, and ruined is he.
May the hands of *Abū Lahab*[1] be ruined. May he be wretched for his harm of the Messenger of Allāh Muḥammad (Ṣal-lal-laahu alaihi wa sal-lam) And indeed, the ruin of *Abū Lahab* came true.
(2) His wealth will not avail him or that which he gained. His wealth nor his sons will avail him. They will not ward off anything of the punishment of Allāh from him when it afflicts him.
(3) He will [enter to] burn in a Fire of [blazing] flame (4) And his wife [as well] - the carrier of firewood.
He will enter the fire of Hell, full of blazing flame - him and his wife, who used to carry thorns, and then throw them in the path of the Prophet (Ṣal-lal-laahu alaihi wa sal-lam), to cause him harm.
(5) Around her neck is a rope of [twisted] fiber.
Around her neck is a tightly twisted rope of extremely rough fiber, by which she will be raised in the fire of Hell, and then thrown to its bottom.

[1] The Prophet's uncle, who was an enemy of Islām.

ترتيبها ١١٢ سُورَةُ الإِخۡلَاصِ آياتها ٤

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

قُلۡ هُوَ ٱللَّهُ أَحَدٌ ١ ٱللَّهُ ٱلصَّمَدُ ٢ لَمۡ يَلِدۡ
وَلَمۡ يُولَدۡ ٣ وَلَمۡ يَكُن لَّهُۥ كُفُوًا أَحَدُۢ ٤

ترتيبها ١١٣ سُورَةُ الفَلَقِ آياتها ٥

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

قُلۡ أَعُوذُ بِرَبِّ ٱلۡفَلَقِ ١ مِن شَرِّ مَا خَلَقَ ٢ وَمِن
شَرِّ غَاسِقٍ إِذَا وَقَبَ ٣ وَمِن شَرِّ ٱلنَّفَّٰثَٰتِ فِي
ٱلۡعُقَدِ ٤ وَمِن شَرِّ حَاسِدٍ إِذَا حَسَدَ ٥

ترتيبها ١١٤ سُورَةُ النَّاسِ آياتها ٦

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

قُلۡ أَعُوذُ بِرَبِّ ٱلنَّاسِ ١ مَلِكِ ٱلنَّاسِ ٢ إِلَٰهِ
ٱلنَّاسِ ٣ مِن شَرِّ ٱلۡوَسۡوَاسِ ٱلۡخَنَّاسِ ٤ ٱلَّذِي
يُوَسۡوِسُ فِي صُدُورِ ٱلنَّاسِ ٥
مِنَ ٱلۡجِنَّةِ وَٱلنَّاسِ ٦

(112) Sūrat al-Ikhlāṣ

Purification[1]

Bismillāhir-Raḥmānir-Raḥeem

1 Say, "He is Allāh, [who is] One,

Say - O Messenger -, "He is Allāh, [Who is] alone in possessing Divinity, Lordship and Divine Names and Attributes. Nobody has a share in these with Him.

2 Allāh, the Eternal Refuge.

[He is] Allāh, Who is perfect in attributes of honor, distinction and greatness; He Whom mankind seeks out to fulfill their needs and desires.

3 He neither begets nor is born,

He neither has a son, nor a father, nor a wife.

4 Nor is there to Him any equivalent."

Nor is there any comparison to Him or match from among His creation, not in His Names, nor in His Attributes, nor in His Actions. Blessed, Exalted and Sanctified is He."

(113) Sūrat al-Falaq

Daybreak[2]

Bismillāhir-Raḥmānir-Raḥeem

1 Say, "I seek refuge in the Lord of daybreak

Say - O Messenger -, "I seek refuge and protection in the Lord of daybreak," and that is the morning,

2 From the evil of that which He created

From the evil of all creatures and their harm;

3 And from the evil of darkness when it settles

And from the evil of an extremely dark night, when it sets in and spreads throughout, and what is in it of evils and harms;

4 And from the evil of the blowers in knots

And from the evil of the female [or male] magicians, who blow in what they tie of knots, with the intent of magic;

5 And from the evil of an envier when he envies."

And from the evil of an envier who hates people, when he envies them for what Allāh has bestowed upon them of blessings; he wishes for its disappearance from them, and for harm to befall them."

(114) Sūrat an-Nās

Mankind[3]

Bismillāhir-Raḥmānir-Raḥeem

1 Say, "I seek refuge in the Lord of mankind,

Say - O Messenger -, "I seek refuge and protection in the Lord of mankind;" Capable alone of warding off the evil of the whisperer;

2 The Sovereign of mankind,

The Sovereign of mankind; the disposer of all of their affairs; the One Who is Free of need of them;

3 The God of mankind,

The God of mankind, Whom no god deserves [to be worshipped] other than Him;

4 From the evil of the retreating whisperer -

who whispers when there is unmindfulness, and disappears when there is the remembrance of Allāh,

5 Who whispers [evil] into the breasts of mankind

Who transmits evil and doubts into the breasts of mankind,

6 From among the jinn and mankind.

From among the devils of jinn and mankind."

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[1] i.e., the purification of faith. In narrations by al-Bukhārī and Aḥmad, the Prophet (Ṣal-lal-laahu alaihi wa sal-lam) described this *Sūrah* as being equivalent to one third of the Qur'ān.

[2] This and the following *Sūrat* were revealed together and are recited when seeking Allāh's protection from all kinds of evil.

[3] Mankind or People.

Crucial Questions in the Life of a Muslim

1 **From where does a Muslim take his creed and faith?** The Muslim takes his creed and faith from the Book of Allah [the Qur'an] and the authentic *Sunnah* of His Prophet (Ṣal-lal-laahu alaihi wa sal-lam), who does not speak of his own desire, rather [as Allah says]: ***"It is only revelation revealed."*** [53:4]. These two sources should be understood according to the understanding of the companions (Sÿahÿaabah), and the righteous predecessors.

2 **What should Muslims refer to in case they differ?** Muslims must refer back to the Islamic law, since this is what was mentioned in the Book of Allah and the *Sunnah* of the Prophet (Ṣal-lal-laahu alaihi wa sal-lam). Allah (subḥānahu wa ta'ālā) said: ***"...then if you differ in any matter, refer it to Allah and the Messenger..."*** [4:59]

The Prophet (Ṣal-lal-laahu alaihi wa sal-lam) said: ***"I have left two things among you which if you adhere to, you will never go astray: the Book of Allah and the Sunnah of His Prophet."*** (Ahmad)

3 **Which of the sects will be the one that will be saved on the Day of Resurrection?** The Prophet (Ṣal-lal-laahu alaihi wa sal-lam) said : *"My Ummah (nation) will split into seventy three sects, all of which will go to Hellfire, except for one."*

His companions asked: *"Which one is that O Messenger of Allah?"*

He replied: *"The one that will be upon the way of me and my companions."* (at-Tirmidhi) .

Thus the truth and the correct path is the way of the Prophet (Ṣal-lal-laahu alaihi wa sal-lam) and his companions (Raḍi Allahu anhum). Therefore, if one wishes to be saved on the Day of Judgment and desires that one's deeds be accepted by Allah, one must adhere strictly to the way of the Prophet (Ṣal-lal-laahu alaihi wa sal-lam) and his companions (Raḍi Allahu anhum) and avoid all innovations in religious matters.

4 **What are the conditions for righteous deeds to be accepted?** The conditions for righteous deeds to be accepted are as follows: **1)** Correct belief in Allah and maintaining *Tawḥeed*, as Allah does not accept any deed from one who commits *shirk*; **2)** Purity of intention, by doing good deeds for the sake of Allah alone; **3)**Following the example of the Prophet (Ṣal-lal-laahu alaihi wa sal-lam). The person should perform the deed in the exact manner explained by the Prophet (Ṣal-lal-laahu alaihi wa sal-lam). One should only worship Allah through those things specifically legislated in the religion.

If one of these three conditions is missing, then the deed is unacceptable. Allah (subḥānahu wa ta'ālā) said: ***"And We shall turn to whatever deeds they did (in this life), and We shall make such deeds as floating dust scattered about."*** [25:23]

5 **How many levels are there in the religion of Islam?** There are three levels in the religion of Islam. *Islam*, *Iman and Ihsan.*

6 **What is 'Islam', and how many pillars does it have?** '*Islam*' is: Submission to Allah, by believing in *Tawḥeed*, Compliance to his orders, by obeying Him, Avoiding and absolving oneself from all forms of polytheism and idolatry, as well as those who commit them.

The pillars of Islam are five, as mentioned in the narration of the Prophet (Ṣal-lal-laahu alaihi wa sal-lam): ***"Islam is built on five [pillars]: To testify that none is rightfully worshipped but Allah and that Muḥammad is the Messenger of Allah (Laa Ilaaha Ill-Allah, Muḥammad-ur-Rasool-ullah), to establish the Salah (prayers), to offer the Zakaah (obligatory charity), to perform Ḥajj (pilgrimage to Mecca) and to fast the month of Ramadan."*** (al-Bukhari and Muslim)

7 **What is '*Iman*', and how many pillars does it have?** '*Iman*' is: Belief and conviction in the heart, speech of the tongue and action of the limbs.

Iman increases by performing good deeds and decreases by committing sins.

Allah (subḥānahu wa ta'ālā) said : ***"Verily, We have sent you (O Muḥammad) as a witness, as a bearer of glad tidings, and as a warner."*** [48:8] **The Prophet** (Ṣal-lal-laahu alaihi wa sal-lam)**: said:** ***"Iman is seventy odd branches: the highest is to say that none has the right to be worshipped but Allah (Laa Ilaaha Ill-Allah), the lowest is to remove harm from the path; and modesty is a branch of Iman."*** (Muslim) What supports this fact is the enthusiasm which a Muslim feels in seasons of good deeds [such as Ramadan and Ḥajj] and the slackening a Muslim feels upon committing sins. Allah (subḥānahu wa ta'ālā) says : ***"Indeed good deeds do away with the evil ones."*** [11:114]

Iman has six pillars, as mentioned in the hadith of the Prophet (Ṣal-lal-laahu alaihi wa sal-lam) : ***"Iman is to believe in Allah, His angels, His Books, His Messengers, the Day of Judgment, and Qadar (Divine Measure) and what it brings of good or evil."*** (al-Bukhari)

8 What is the meaning of the phrase '*Laa Ilaaha Ill-Allah*'? This statement means to negate that any being other than Allah has the right to be worshipped, and to affirm that it is Allah (subḥānahu wa ta'ālā) Alone who deserves worship.

9 Is Allah with us? Yes, Allah is with us with His perfect knowledge, His hearing, His seeing, His protection, His absolute comprehensiveness, His omnipotent power and His divine will. However, Allah Himself is not a part of His creation, and nothing of His creation can encompass Him.

10 Can Allah be seen by the eye sight? The Muslim scholars are in agreement (*ijmaa'*) that Allah cannot be seen in this life, but that the believers will see Him on the Day of Resurrection as well as in Paradise. Allah (subḥānahu wa ta'ālā) said: ***"On that Day, some faces will beam (in brightness and beauty), looking at their Lord."*** [75:22-23]

11 What is the benefit of knowing Allah's Names and Attributes? The first obligation that Allah obligated upon the people is to know Allah (subḥānahu wa ta'ālā). If they truly come to know Allah, they will worship Him as He deserves. Allah (subḥānahu wa ta'ālā) said: ***"And know that there is none that is rightfully worshipped except Allah…"*** [47:19] Bringing the expansive mercy of Allah to mind causes one to hope, remembering His characteristic of being severe in punishment for disobedience instigates fear, and acknowledging His characteristic of being the exclusive Bestower of Bounties creates a feeling of gratefulness. Therefore, what is meant by worshipping Allah through His Names and Attributes is that one learns them properly, understands their meanings, and acts accordingly.

There are some traits which are regarded as praiseworthy if they are found in a person, such as knowledge, mercy, and justice, while there are others which are blameworthy, such as divinity, and dominance, and pride. There are yet other praiseworthy traits which humans have been ordered to seek and acquire, but they are never to be attributed to Allah (subḥānahu wa ta'ālā), such as servitude, being in a state of need, humility, solicitation and others similar to this. The most beloved human being to Allah is one who has traits which He loves, and the most hated one to Allah is one who has traits which He hates.

12 What are most beautiful the names of Allah? Allah (subḥānahu wa ta'ālā) says: ***"And to Him belong the most beautiful names, so supplicate to Him with them…"*** [7:180] The Prophet (Ṣal-lal-laahu alaihi wa sal-lam) said: ***"Allah has ninety-nine Names one hundred minus one, and whoever enumerates them will go to Paradise."*** (al-Bukhari and Muslim).

Whoever researches the Qur'an and the authentic *Sunnah* will enumerate them, as they are as follows:

Name	Meaning of the name
(أَللَّهُ) Allah	The one to whom all acts of worship belong to, and He is the only one who deserves to be worshipped by all of His creation. They submit, surrender, bow and prostrate to Him, and all forms of worship are due to Him.
Ar-Rahman (الرَّحْمَنُ)	The All-Comprehensive in Mercy, Beneficent, Benevolent: A name that indicates the great vastness of His mercy which encompasses all of his creation. It is a name that is specific for Him and it is forbidden for anyone else to be referred to by it.
Ar-Raheem (الرَّحِيمُ)	The Most Merciful: The one who is merciful and forgives the believers in this life and the hereafter. He guided them to His worship and will honor them in the hereafter with paradise.
Al-'Afuwu (العَفُوُ)	The Pardoner, the Effacer of Sins: The one who removes sins and overlooks them. He does not punish His servants even though they deserve to be punished.
Al-Ghafoor (الغَفُورُ)	The All Forgiving: The one who conceals the sins of His servants. He doesn't expose them or punish them for their sins.
Al-Ghaffaar (الْغَفَّارُ)	The Most Forgiving: A name that indicates the great forgiveness of Allah for those of His servants who ask for forgiveness.
Ar-Ra`oof (الرَّءُوفُ)	The Compassionate; the All Kind: This name is from compassion. It is the highest level of mercy. It is general, including all of the creation this life, and only for some of them in the hereafter, i.e. His believing servants who have piety.
Al-Haleem (الْحَلِيمُ)	The Forbearing; Relenting; Indulgent: The one who does not hasten to punish His servants even though He is capable of doing so. He pardons them and forgives them for their sins if they ask for His forgiveness.
At-Tawwaab (التَّوَّابُ)	The One who Accepts repentance: The one who guides whom He wishes from His servants to repent and accepts it from them.
As-Sitteer (السِّتِّيْرُ)	The Concealer: The one who conceals the sins of His servants and does not expose them in front of His creation. He loves His servants to conceal their faults and the faults of others. He also loves that they cover their private parts.
Al-Ghanee (الْغَنِيُّ)	The All Rich; the Entirely Independent, The Self-Sufficient: The one who does not need any of His creation. This is because He and His attributes are perfect. All of the creation is in need of Him, His favors and His aid.
Al-Kareem (الْكَرِيمُ)	The Generous; Gracious; Noble: The one who gives plenty. He gives to whom He wills and what He wills whether they ask or not. He pardons people and conceals their faults.
Al-Akram (الأكْرَمُ)	The Most Noble; Generous: The one who is tremendously generous. There is no one similar to Him in that, and all good comes from Him. He rewards the believers from His bounty. He does not hasten to punish those who turn away and He takes account of them based upon His justice.
Al-Wahhaab (الْوَهَّابُ)	The Giver; Bestower: The one who gives plenty without any return. He gives without any reason and provides without being asked.
Al-Jawaad (الْجَوَادُ)	The Generous Giver; Bestower of Good: The one who gives so much to His creation due to His generosity. The believers get the greater portion of His favors and generosity.
Al-Wadood (الْوَدُودُ)	The Loving: The one who loves His righteous, believing servants and becomes closer to them by forgiving them and giving them His favors. He is pleased with them, accepts their deeds and places acceptance for them on earth.

Al-Mu'tee (الْمُعْطِي)	The Giver; Bestower: The one who gives whatever He wills of His treasures to whom He wills. His righteous, believing servants get the best portion of His gifts. And He is the one who gave everything its creation and its form.
Al-Waasi' (الْوَاسِعُ)	The Vast; the All Encompassing; All Sufficient: The one who is Vast with respect to His attributes so that none can enumerate His praise. He is Vast in His grandeur and authority, Vast in bestowing His mercy and forgiveness and Vast in His good and favors.
Al-Muhsin (الْمُحْسِنُ)	The Excellent; Good: The one whose excellence is perfect with regard to His essence, names, attributes and actions. He created everything in a perfect manner and is good to His creation.
Ar-Raaziq (الرَّازِقُ)	The Provider; Sustainer: The one who provides for all of the creation. He decreed their provisions before He created the world, and took the responsibility of completing their provisions, even if it is after some time.
Ar-Razzaaq (الرَّزَّاقُ)	The Great Provider; Sustainer: A name that indicates the great amount of His provisions for His creatures. He provides for them before they even ask Him. He even provides for them while they disobey Him.
Al-Lateef (اللَّطِيفُ)	The Subtle; the Kind: The one who knows even the small and detailed matters. Nothing is hidden from Him. He gives His servants good and beneficial things in undetectable ways, from where they don't expect it.
Al-Khabeer (الْخَبِيرُ)	The All Aware: The one whose knowledge encompasses the hidden and inner aspects of things just as His knowledge encompasses their outward aspects.
Al-Fattaaḥ (الْفَتَّاحُ)	The Opener: The one who opens what He wills of the treasures of His dominion, His mercy and His provisions. He does it in accordance with His wisdom and knowledge.
Al-'Aleem (الْعَلِيمُ)	The All Knowing; the Omniscient: The one whose knowledge encompasses the outward and hidden matters, the open and secret, the past, present and future. Nothing is hidden from Him.
Al-Barr (الْبَرُّ)	The Most Kind and Righteous: The one who is vast in bestowing good upon His creation. He gives so much that none can count or enumerate His favors. He fulfills His promises, pardons His servants, protects and supports them. He accepts the small amount from them and makes it grow.
Al-Ḥakeem (الْحَكِيمُ)	The All Wise: The one who puts things in there right places. There are no mistakes or imperfections in His arrangement (of the affairs of His creatures).
Al-Ḥakam (الْحَكَمُ)	The Judge; The Ruler; The Legislator: The one who judges between His creation with justice and does no injustice to anyone. He sent down His book to rule between the people with justice.
Ash-Shaakir (الشَّاكِرُ)	The Bestower of the Reward for Good; Grateful; Thankful: The one who praises those who obey Him. He rewards them for doing good deeds even if they were not much. He rewards those who are grateful for His favors by giving them more in this life and rewarding them in the hereafter.
Ash-Shakoor (الشَّكُورُ)	The Grateful; The Thankful; The Appreciative: The one who makes the small quantity of actions grow, and multiplies His servants' reward. Allah's appreciation of His servants - for being thankful to Him - is His rewarding them and acceptance of their acts of worship.
Al-Jameel (الْجَمِيلُ)	The Beautiful: The one who is beautiful – absolutely - with regards to His essence, names, attributes and actions. And any beauty in His creation is from Him.

Al-Majeed (الْمَجِيدُ)	The Majestic; Glorious: His is the pride, honor, might and loftiness in the heavens and earth.
Al-Walee (الْوَلِيُّ)	The Protecting Friend; Patron and Helper: The one who looks over the affairs of His creation and the management of His dominion. He is the helper and supporter of His believing, righteous servants.
Al-Hameed (الْحَمِيدُ)	The All Praiseworthy: The one who is praised for His names, attributes, and actions. He is the one to be thankful to in times of ease and times of hardship. He is the one who always deserves to be thanked due to His perfect attributes.
Al-Maulaa (الْمَوْلَى)	The Protecting Friend; Patron, and Helper: The one who is the Lord, King, Master, supporter and helper of His believing, righteous servants.
An-Naseer (النَّصِيرُ)	The Giver of Aid: The one who assists with victory whomever He wills. No one can defeat anyone He assists and no one can help anyone He abandons.
As- Samee' (السَّمِيعُ)	The All Hearing: The one whose hearing encompasses all that which is secret or public, rather all sounds regardless of whether they were great or small. And He is the one who answers those who call upon Him.
Al-Baseer (الْبَصِيرُ)	The All Seeing: The one whose sight encompasses everything in the visible or unseen world, whether it is hidden or apparent, and whether it is great or small.
Ash-Shaheed (الشَّهِيدُ)	The Witness; Testifier: The one who looks over His creation. He bears witness for Himself that none has the right to be worshipped except Him and that He maintains (His creation) with justice. He bears witness to the truthfulness of the believers if they worship His alone; and He bears witness for His angels and His messengers.
Al-Raqeeb (الرَّقِيبُ)	The Watchful: The one who watches over His servants and enumerates their deeds. Not a glance or a thought passes without Him knowing it.
Ar-Rafeeq (الرَّفِيْقُ)	the Gentle; Companion; Friend: The one who is compassionate with respect to His actions. He, the Exalted, is patient and gradually creates and orders. He treats His servants with kindness and leniency, and He doesn't burden them with what they can't bear. He, the Exalted, loves His kind servants.
Al-Qareeb (الْقَرِيْبُ)	The Close One: The one who is close to everyone with respect to His knowledge and power. He is close to His believing servants with respect to His kindness and mercy. With all of this He is still above His throne and doesn't mix with His creation.
Al-Mujeeb (الْمُجِيْبُ)	The Answerer: The one who answers the supplication of those who call on Him in accordance to His knowledge and wisdom.
Al-Muqeet (الْمُقِيْتُ)	The Nourisher: The one who created the provisions and took the responsibility of delivering them to His creation. He preserves the provisions and (the record of the) actions of His servants without any decrease.
Al-Haseeb (الْحَسِيبُ)	The Reckoner; the One Who is Sufficient: The one who is sufficient for His servants in everything that worries them from the matters of this world or the hereafter. The believers get the greater portion of His support, and He will call them to account for what they did in this world.
Al-Mu`min (الْمُؤْمِنُ)	The Bestower of Security; Guarantor: He is the one who confirmed the truthfulness of His messengers and their followers by testifying to their truthfulness and giving them proofs for it. All security in this life and the hereafter is from Him. He will secure the believers from being oppressed, punished or terrified on the Day of Judgment.
Al-Mannaan (الْمَنَّانُ)	The Gracious; Benefactor: The one who gives and provides much. He gives so much good to His creation.

At-Tayyib (الطَّيِّب)	The Good and Pure: The one who is pure and free from all imperfections and faults. He is perfect in all aspects and does so much good for His creation. He only accepts from their actions and charity what's good, permissible and sincere for Him.
Ash-Shaafee (الشَّافي)	The Curer; Granter of Health: The one who cures the hearts and bodies from their sicknesses. There are no medications in the hands of His servants except what He made possible for them. As for the cure it is only in His hands.
Al-Ḥafeež (الْحَفِيظ)	The Protector; Preserver; Guardian: The one who protects and preserves His believers and their actions out of His kindness. He protects and looks after His creatures with His power.
Al-Wakeel (الْوَكِيل)	The Trustee; Dependable; Trustworthy: The one who took the responsibly to arrange the affairs of all the worlds. He is responsible for bringing His creation into existence and providing for them. The believers surrender their affair to Him before they do anything. They ask for His help when they seek their livelihood, and thank Him after being successful. And they are satisfied with what He gives them after their test.
Al-Khallaaq (الْخَلاَّق)	The One Who Creates: A name that indicates that Allah creates abundantly. He, the Exalted, continues to create and still has this great description.
Al-Khaaliq (الْخَالِق)	The Creator: The one who created all of the creation in a manner that never happened before.
Al-Baari` (الْبَارِئ)	The Originator; Maker: The one who brought into existence the creations that He decreed and chose, bringing them out from non-existence.
Al-Muṣawwir (الْمُصَوِّر)	The Fashioner of Forms and Shapes; Shaper: The one who shaped His creation the way He chose in accordance to His knowledge, wisdom and mercy.
Ar-Rabb (الرَّبُّ)	The Lord; Master: The one who brings up His creatures with His favors little by little. He nurtures His believing, righteous servants with what rectifies their hearts. He is the Creator, Owner and Master.
Al-'Ažeem (الْعَظِيم)	The Most Magnificent: The one who is greater than anything with regard to His essence, names and attributes. This is why it is an obligation upon all of the creation to exalt and glorify Him. They must glorify His commands and prohibitions.
Al-Qaahir (القَاهِر)	The Dominant; Irresistible: The one who humbled His servants, subdued His creation and is High above them. The Irresistible, who all people submit to and to Whom all faces will be humble before.
Al-Qahhaar (القَهَّار)	The All Compelling; the Conqueror; Subduer: It is similar to *Al-Qaahir* but has a stronger meaning.
Al-Muhaymin (الْمُهَيْمِن)	The Guardian; Preserver; Ever Watching: The one who is the Sustainer, the one who looks after everything, preserves and encompasses it.
Al-'Azeez (الْعَزِيز)	The Almighty: All aspects of might and honor belong to Him. Might of strength, so that no one can overcome Him; Might of prevention, so that He does not need anyone; and Might of conquest and compulsion, so that nothing moves without His permission.
Al-Jabbaar (الْجَبَّار)	The Compeller; the Restorer: The one whose will is implemented. All of the creation is under His power, in submission to His greatness and in compliance with His rulings. He cures the broken hearts, enriches the poor, makes hardships easy and cures the sick.
Al-Mutakabbir	The Majestic in His Greatness; Supreme: The one who is Great, and above all imperfections, evil and oppressing of His servants. He compels His proud

(الْمُتَكَبِّر)	servants. He is described as being Supreme, and whoever claims to be so will be punished and broken.
Al-Kabeer (الكَبِيرُ)	The Great: The one who is Great with respect to His essence, attributes and actions. Nothing is greater than Him and everything other than Him is small with respect to His greatness and loftiness.
Al-Hayee (الْحَيِي)	The Modest: The one who is Modest in a manner befitting Him. His modesty is a modesty of generosity, goodness and majesty.
Al-Hayy (الْحَيُّ)	The Eternally Living: The one who has a complete and ongoing life, which has no beginning or ending. Any life that exists is from the effect of His life.
Al-Qayyoom (الْقَيُّوم)	The Self Subsisting; Sustainer of All: The one who is Self -Subsisting and is not in need of His creation. He is the Sustainer of everything that is in the heavens and earth, and all of them need Him.
Al-Waarith (الْوَارِث)	The Heir; the Inheritor of All: The one who remains after the creatures perish. Everything goes back to Him after their owners/inhabitants perish. Everything in our hands is a trust that will go back one day to Allah, the owner of it.
Ad-Dayyaan (الدَّيَّان)	The Dominant; King: The one that the creation has surrendered and submitted to. He rewards His servants for their actions. If they are good He multiplies the reward, and if they are bad He punishes them or pardons them.
Al-Malik (الْمَلِك)	The King; The Sovereign: The one who controls the affairs related to His command, prohibition and conquest. He manages the affairs of His creation by His commands and actions. [None has any favor over Him for] No one has helped Him in establishing His dominion or managing it.
Al-Maalik (الْمَالِك)	The Owner; Master: The one who deserved to own His dominion from the beginning. To Him belonged everything when He first created, so they never belonged to anyone except Him. And everything will belong to Him at the end when everything perishes.
Al-Maleek (الْمَلِيْكُ)	The Master of Kings: An attribute that indicates His unrestricted ownership. Its meaning is greater than *al-Malik*.
As-Subbooh (السُّبُّوْحُ)	The Glorious: The one who is far removed from every fault and imperfection, since He is the one who has the attributes of absolute perfection and beauty.
Al-Quddoos (الْقُدُّوس)	The Most Holy and Exalted: The one who is free and pure from all imperfections and defects in all aspects, for He is the only one entitled to the descriptions of absolute perfection. Nothing can be compared to Him.
As-Salaam (السَّلامُ)	The Peace; Giver of Peace and Security: The one who is free from every deficiency and defect with respect to His essence, names, attributes and actions. Any peace in this world or the hereafter is from Him.
Al-Haqq (الْحَقّ)	The Truth; the Reality: The one who there is no doubt about Him, not in His names and attributes, nor in His Oneness. None other than Him deserves to be worshipped.
Al-Mubeen (الْمُبِيْنُ)	The Clear and Self Evident: The one whose oneness, wisdom and mercy are clear. He made the way of guidance clear for His servants to follow, and made the ways of darkness clear for them to avoid.
Al-Qawee (الْقَوِيُّ)	The Most Powerful; Strong: The one who has the absolute power with perfect will (to execute whatever He decides).
Al-Mateen (الْمَتِيْنُ)	The Firm; Strong; Steadfast: The one who is great in His power and ability. He is not subjected to any difficulty, hardship, or tiredness after His actions.

Al-Qaadir (الْقَادِر)	The All Able: The one who is capable of doing everything. Nothing in the heavens or on earth can disable Him, and He decreed everything.
Al-Qadeer (القَدِيْر)	The Capable; the Able: It is similar to "*Al-Qaadir*" except that it is more profound in the praise of Allah.
Al-Muqtadir (الْمُقْتَدِر)	The All Determiner; Dominant: A name that indicates the absolute ability of Allah to bring into being and create whatever He decreed, in accordance with His previous knowledge.
Al-'Alee (الْعَلِيّ), Al-A'ala (الأَعْلَى)	The Most High and Exalted: The one to whom belongs highness in status, power and essence. Everything is under His control and authority, and nothing is ever above Him.
Al-Muta'aal (الْمُتَعَال)	The Self-Exalted: The one who everyone submitted to His transcendance. Nothing at all is above Him. Rather everything is under His might and authority.
Al-Muqaddim (الْمُقَدِّم)	The Expediter; The one who brings forward: The one who forwards things and puts them in there right place in accordance with His will and wisdom. He prefers some of His creation over others in accordance with His knowledge and due to His favor.
Al-Mu'akhkhir (الْمُؤَخِّر)	The Delayer; The one who holds back: The one who puts things in there correct place. He forwards what He wills and holds back what He wills in accordance with His wisdom. He holds back from punishing His servants so that they may return to Him and repent.
Al-Musa''ir (الْمُسَعِّر)	The One Who Determines the Values: The one who increases the value of thing, its status and effect, or decreases it. The value of things might increase or decrease in accordance with His wisdom and knowledge.
Al-Qaabid (الْقَابِض)	The Restrainer; Constrictor; Restrictor; Taker: The one who takes the souls and holds back the provision from whom He wills. All of this is in accordance to His wisdom and His power, as a test for people.
Al-Baasit (الْبَاسِط)	The Expander; Munificent; Magnanimous: The one who expands the provisions for His servants due to His generosity and mercy. He does that to test them in accordance with His wisdom. He opens His hands for the repentance of those who do evil deeds.
Al-Awwal (الأَوَّل)	The First: The one who nothing was before Him. All the creation came into existence by Him creating them. There is no beginning for His existence.
Al-Aakhir (الآخِر)	The Final; the Last: The one who nothing is after Him. He is the one who will remain and everything on the earth will perish and then go back to Him. There is no ending to His existence.
Až-Žaahir (الظَّاهِر)	The Manifest; the All Victorious: The one who is High above everything; so nothing is higher than Him. He has control over everything and encompasses it all.
Al-Baatin (الْبَاطِن)	The Hidden: The one who nothing is nearer than Him. He is Close, the one who Encompasses (all), yet He is screened from the sight of His creatures in this world.
Al-Witr (الوِتْر)	The One: The One who has no partner (in his right to worship, etc.); the Unique who has nothing similar to Him.
As-Sayyid (السَّيِّد)	The Master; Owner; Noble: The one who has the absolute Mastery over His creatures; so He is their Master and their Lord; and they are His creatures and His slaves.

As-Ṣamad (الصَّمَدُ)	The Perfect in Everything; the Self Sufficient; the Eternally Besought of All; the Everlasting: The one who is the Master in the most perfect manner. The whole of the creation rely on Him with regards to their needs, due to their great need of Him. He feeds and He is not fed.
Al-Waahid (الوَاحِدُ) **Al-Aḥad** (الأَحَدُ)	The One; Singular: The one who is singled out with all aspects of perfection such that nothing else shares with Him in these, and no one is similar to Him. This necessitates that He be worshipped alone without any associate.
Al-Ilah (الإِلَهُ)	The One Who deserves all Worship: The one who truly should be worshipped, and the one who deserves to be worshipped alone, to the exclusion of anyone else.

There are three levels of Enumerating them: 1) To count and know them and their expressions. **2)** To understand their meanings and that which they indicate. For example, knowing that Allah is *Al-Hakeem* (the Wise) entails that the Muslim resigns all his affairs to Allah, since it is all according to His wisdom. Similarly, knowing that Allah is *Al-Quddoos* (the Holy) entails that the Muslim believes that Allah is free from all imperfections. **3)** To call on Allah by them, and that is of two types: **a)** Glorifying and worshipping Allah in accordance to these names. **b)**Supplicating to Allah and asking Him by them.

13 What is the difference between the Names of Allah and His Attributes? The Names of Allah and His Attributes both share the trait that it is allowed to seek refuge and to swear oaths by them, but there are some important differences between them, **some of which are as follows: A.** It is allowed to supplicate to Allah using one of His Names, or name oneself "the slave of" one of His Names, but this is not allowed with his Attributes. Thus, one may call himself *Abd al-Kareem* (the slave of the Most Generous) but not *Abd al-Karam* (slave of Generosity), and one may supplicate "O Most Generous (Kareem)!" but not "O *Karam* (Generosity) of Allah!" **B.** One may derive Attributes from Allah's Names, but one may not derive names from his Attributes. Thus one may derive the Attribute '*rahmah*' (mercy) from His Name '*Ar-Rahman*' (The Merciful), but not the name '*al-mustawi*' (The One who Rises Over) from His Attribute of '*al-istiwaa*' (Rising Over)[1]. **C.** One may not derive Names from the actions of Allah. Thus, one may not say that one of the names of Allah is *al-ghaađib* (the Angry) based on the fact that Allah becomes angry. One may, however, derive Attributes from His actions, and thus affirm that one of the Attributes of Allah is *Ghadab* (anger) due to the fact that He becomes angry.

14 What is belief in the Angels? Belief in the angels means to believe with firm conviction that they exist, and that Allah (*subḥānahu wa ta'ālā*) created them in order to worship Him and carry out His commands, as He said: ***"…they are honored servants. They cannot precede Him in word, and they act by His command."*** [21:26-27]

Belief in Angels includes: 1) believing in their existence; **2)** believing in all those who have been named to us like *Jibreel* (Gabriel); **3)** believing in all what we

[1] Allah mentions in the Quran that He 'rose over' the Throne after creating the Heavens and the Earth in six days.

have been told about their attributes, such as their mighty creation; **4)** believing in all what we have been told about their particular duties and activities, such as the Angel of Death.

15 **What is the Qur'an?** The Qur'an is the word of Allah (*subḥānahu wa ta'ālā*), the recitation of which is an act of worship. He actually spoke it as it is, with its letters and sounds which *Jibreel* (عليه السلام) heard from Him and then conveyed to the Prophet Muḥammad (*Ṣal-lal-laahu alaihi wa sal-lam*). Similarly, all divinely revealed books are the words of Allah.[1]

16 **Can we suffice with the Qur'an without need of the *Sunnah* of the Prophet Muḥammad (*Ṣal-lal-laahu alaihi wa sal-lam*)?** This is not allowed, as we were commanded in the Qur'an to follow the *Sunnah* of the Prophet (*Ṣal-lal-laahu alaihi wa sal-lam*). Allah said:***"And whatever the Messenger has given you, take; and whatever he has forbidden you, refrain from it…"*** [59:7]

The *Sunnah* was revealed to the Messenger as an explanation of the Qur'an, and one cannot know the details of the religion, such as the method of prayer and fasting, without the *Sunnah*. The Prophet (*Ṣal-lal-laahu alaihi wa sal-lam*) said: ***"Indeed I have been given the Qur'an and along with it something similar (the Sunnah). Indeed it is feared that [a day will come when a] man whose stomach will be full, resting on his couch, says: 'Take this Qur'an only. Make lawful what you find in it from the lawful, and prohibit what you find in it from the unlawful'."*** (Ahmad and Abu Dawud) [2]

17 **What is belief in the Messengers?** Belief in the Messengers is to have firm conviction that Allah sent Messengers to every people from their own kind [tribe, nation, etc.], calling them to worship Allah alone without partners, and to disbelieve in idolatry and worshipping others.

Also, it is to believe that they all are truthful, reliable (trustworthy), rightly guided, noble, righteous and dutiful, pious, honest and that they guide others to the right path.

One must also believe that all God's Messengers fulfilled their missions of conveying the message, that they are the best of the creation, and that they never committed *shirk* with Allah from the time of their birth until their death.

18 **What are the types of intercession which will take place on the Day of Resurrection?** There are many types of intercession on the Day of Resurrection, the most magnificent being the Greater Intercession, when all people will stand for fifty thousand years waiting to be judged.

In this type of intercession, the Prophet Muḥammad (*Ṣal-lal-laahu alaihi wa sal-lam*) will intercede for them and ask Allah to let the judgment begin. This intercession is a privilege exclusively granted to our leader, Prophet Muḥammad (*Ṣal-lal-laahu alaihi wa sal-lam*), and this is what is meant by 'the praiseworthy rank' ('*al-Maqam al-Maḥmood*'), which has been promised to him.[3]

A second type of intercession is the opening of the gate of Paradise. The first person who will ask that it be opened is our Prophet Muḥammad (*Ṣal-lal-laahu alaihi wa sal-lam*) [who

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[1] When we say this, we of course mean the actual Books that were revealed from Allah such as the original Torah, *Zaboor* (Psalms), *Injeel* (Gospel) and not the corrupted scriptures existent now. The Qur'an has been protected from any tampering and corruptions, and it remains in its original pure form as revealed by Allah to the Angel Gabriel, who transmitted it to the Prophet Muḥammad (*Ṣal-lal-laahu alaihi wa sal-lam*).

[2] The meaning of this and other texts in this regard is that the Sunnah legislates just as the Qur'an .

[3] This is also 'the praiseworthy rank' ('*al-Maqam al-Mahmood*') which we mention in the supplication recited after the adhaan.

will enter it first], and the first nation to enter will be his nation.

A third type is the intercession on behalf of certain groups of people who were ordered to be taken to Hellfire, that they do not enter it.

A fourth type is the intercession on behalf of the disobedient monotheists (*Muwaḥḥideen*) who entered the Hellfire, to be removed from it.

A fifth type is the intercession for raising the degrees of certain people of Paradise.

The third, fourth and fifth types of intercession are not exclusive to our Prophet Muḥammad, but he is the first to whom they will be granted. Following him will be the other Prophets, Angels, righteous and martyrs.

A sixth is the intercession for certain groups of people to enter Paradise without being judged.

A seventh type will be to lessen the punishment [in Hellfire] of certain disbelievers. Specifically, this is the intercession of our Prophet (*Ṣal-lal-laahu alaihi wa sal-lam*) for his uncle Abu Talib.

Then, by the Grace and Mercy of Allah and without any intercession, countless numbers of people only known to Allah who died believing in monotheism (*Tawḥeed*) will be ordered to be taken out from the Hellfire and placed in Paradise.

19 Is it allowed to seek the aid and intercession of those who are still alive?

Yes it is allowed, and Islam has encouraged Muslims to help others, as Allah (*subḥānahu wa ta'ālā*) said: ***"And cooperate in righteousness and piety."*** [6:2].

The Prophet (*Ṣal-lal-laahu alaihi wa sal-lam*) said: ***"Allah helps the Muslim as long as he helps his brothers."***(Muslim).

As for intercession, its reward is great. What is meant by intercession is that one acts as a mediator. Allah said: ***"Whoever intercedes for a good cause will have a share as reward there from…"*** [4:85]

The Prophet (*Ṣal-lal-laahu alaihi wa sal-lam*) said: ***"Intercede and you will receive reward."*** (al-Bukhari)

However, there are certain conditions which must be met for this type of intercession to be allowed: **1)** The person from whom intercession is sought must be alive, since asking it from the dead is supplicating to them, and they can not hear your supplication. Allah (*subḥānahu wa ta'ālā*) said: ***"And those, whom you invoke or call upon instead of Him, own not even a Qitmir (the thin membrane over the date-stone). If you invoke (or call upon) them, they hear not your call, and if (in case) they were to hear, they could not grant it (your request) to you."*** [35:13-14]. How can one supplicate to one who is dead, while the dead themselves are in need of the supplications of the living! The dead no longer have the opportunity to do any deeds nor be rewarded, except for that reward that continues to reach them through the supplication of the living among other things. The Prophet (*Ṣal-lal-laahu alaihi wa sal-lam*), said: ***"When a person dies his deeds are cut off except for three: ongoing charity, knowledge that continues to benefit, and a righteous child that supplicates for him"*** (Muslim) **2)**The language used in the intercession should be comprehensible. **3)** The person from whom intercession is sought must be present.[1] **4)** The thing which is being sought

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[1] The person from whom intercession is sought must be addressed through a known means of communication, such as talking or writing to him.

must be within the capabilities of the intercessor. 5) It should be limited to worldly matters. 6) It should be limited to permissible matters that do not contain harm.

20 **How many types of "*Tawassul*" (seeking near approach to Allah) are there?** There are two types of *Tawassul*, permissible and impermissible. The permissible type of *Tawassul* is of three forms: 1) Invoking Allah by mentioning His Names and Attributes. 2) Invoking Allah by mentioning one's good deeds, as the three people who were trapped in the cave did. (al-Bukhari and Muslim) 3) Seeking the supplication of a pious Muslim who is alive and present, from whom it is hoped that his supplication will be accepted.

The impermissible type of *Tawassul* is two types: 1) To ask Allah by the '*Jaah*' (rank and status) of the Prophet (Ṣal-lal-laahu alaihi wa sal-lam), or some '*wali*' (saint or pious person), like when it is said: "O Allah, I ask you by the status of the Prophet (Ṣal-lal-laahu alaihi wa sal-lam), or by the status of Hussein (Radi Allahu anhu), and similar supplications. There is no doubt that the status of the Prophet (Ṣal-lal-laahu alaihi wa sal-lam) with Allah is indeed great, as is the status of the pious. Nevertheless, the companions, who were the most sincerely keen to seek all means of performing good acts, did not seek *Tawassul* in supplicating to Allah by means of the Prophet (Ṣal-lal-laahu alaihi wa sal-lam) when they were suffering from a drought, even though his grave was in their vicinity. Rather, they sought *Tawassul* by seeking the supplication of Al-Abbas (Radi Allahu anhu) [while he was alive].[1] 2) To ask Allah to provide one's need by swearing an oath in the name of the Prophet (Ṣal-lal-laahu alaihi wa sal-lam) or a *Wali* (saint or pious person), like to say for example: "O Allah! I ask you by Abdul-Qadir Jailani[2]," or "by the right of Prophet Muḥammad." This is not allowed, since making an oath in the name of one of the creations[3] in order to implore another creation is not allowed. It is even more prohibited if the oath is made in the name of a creation imploring Allah. Moreover, people's obedience to Allah does not impose any rights for them upon Allah.

21 **What is belief in the Last Day?** Belief in the Last Day is to have firm conviction that the last day will certainly come, as well as belief in all that occurs after death, such as: trials of the grave, its pleasure and punishment; the blowing of the trumpet; the resurrection of all humanity and standing before their Lord, the spreading of the scrolls of their deeds; the setting up of the scales [which measure deeds] ; the bridge [over Hellfire which all must cross]; the Reservoir [from which the followers of the Prophet (Ṣal-lal-laahu alaihi wa sal-lam) will drink]; the intercession [of the Prophet for creation and his nation] ; and then proceeding to either the Paradise or the Hellfire.

22 **What are the major signs of the Greater Hour (immediately prior to Resurrection Day)?** The Prophet (Ṣal-lal-laahu alaihi wa sal-lam) said: ***"It will not come until you see ten signs, and then he mentioned: 1) the smoke, 2) the Dajjal (Antichrist), 3) the Beast, 4) the rising of the sun from the west, 5) the descent of Jesus son of Mary***

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[1] Reference is made to the narration of al-Bukhari of the saying of Omar (Radi Allahu anhu): *"O Allah! We used to seek tawassul by means of our Prophet [while he was alive], and You would then send rain upon us; now we seek tawassul of our Prophet's uncle as a means to You, therefore send rain upon us!"*

[2] Or anyone else. Abdur-Qadir Jailani was a scholar known for his piety.

[3] Such as saying, "By my mother!" or "By the stars!" or "By my honor!"

(عليه السلام), ***6)Ya'jooj and Ma'jooj (Gog and Magog), 7) the land-sliding in three places: one in the east, one in the west and one in the Arabian Peninsula, 8) and the last of which will be a fire emerging from Yemen, and will drive the people to their gathering place."*** (Muslim).

23 What is the greatest trial to befall humanity? The Prophet (Sal-lal-laahu alaihi wa sal-lam) said : ***"From the time of the creation of Adam until the Hour arrives, there will never be a greater trial than that of the Dajjal (Antichrist)."*** (Muslim)

He is a human man that will appear at the end of time. The word "*Kafir*" (disbeliever) is written between his eyes which would be readable to every believer. He is one-eyed, his right eye looking like a floating grape. He will first claim righteousness, then prophethood and then divinity. He will come to certain people and call them, and they will deny him and reject his claim. Their wealth will follow him and they will wake up in the morning and find nothing left with them. He will call others and they will answer his call and say that he is truthful. He will command the sky to rain and command the ground to bring forth its vegetation, and it will. He will come with water and fire: his water is fire and his fire is water.

A believer should seek refuge in Allah from this trial at the end of every prayer and read upon him the opening verses of *Surah al-Kahf* if he is alive to see this trial. He should seek to avoid meeting him, fearing this trial, since the Prophet (Sal-lal-laahu alaihi wa sal-lam) commanded us to do so: ***"Whoever hears of the Dajjal should keep distant from him. By Allah, a man will come to him thinking himself to be a believer, but will end up following him due to the great doubts he will create."*** (Abu Dawud)

The *Dajjal* will remain on earth for forty days: a day which will be like a year, a day like a month, a day like a week, and the remaining days like normal days. He will also wander every place on earth except for Makkah and Medina, then Jesus (عليه السلام), will descend and kill him.

24 Are Paradise and Hellfire in existence now? Yes they are. Paradise and Hellfire were both created by Allah before mankind. Paradise and Hellfire are everlasting and they will never cease to be. By His Grace He created people to enter *Jannah* (Paradise), and by his Justice He created people to enter Hellfire, and everyone is facilitated towards that for which he was created.[1]

25 What does it mean to have belief in *Qadar*? It is the firm assertion that all good and evil is by Allah's Decree and Measure, and that Allah does whatever He wills. The Prophet (Sal-lal-laahu alaihi wa sal-lam) said: ***"If Allah were to punish the inhabitants of the heavens and the earth, He could do so and He would not be unjust to them, and if He were to be merciful to them, His mercy would be better for them than their deeds. If you spend the size of the mountain of Uhud in gold for the sake of Allah, He will not accept it from you unless you believe in Qadar, and that you believe that whatever befalls you could never have passed you, and whatever passes you***

[1] This statement is taken from the authentic narration wherein the Prophet (Sal-lal-laahu alaihi wa sal-lam) when asked why one should perform deeds if everything is preordained, answered: *"Perform good deeds, for everyone is facilitated to that which he was created for."*

could never have befallen you. If you were to die believing other than this, you would enter Hellfire." (Ahmad)

Belief in *Qadar* includes belief in four things: 1) To believe that Allah knows everything, every single detail; **2)** To believe that Allah wrote all this in the Book of Decrees[1], as the prophet (*Ṣal-lal-laahu alaihi wa sal-lam*) said: ***"Allah wrote the measures of the various creations fifty thousand years before He created the heavens and the earth."*** (Muslim)

3) To believe that the Will of Allah comes to pass and that nothing can prevent it, and to believe in His Ultimate Ability which nothing can render incapable. Whatever Allah wills will be, and whatever He does not will, will not be.

4) To believe that Allah is the Creator and Originator of everything, and that everything other than Allah is His creation.

26 **Do people really have an ability, desire and will of their own?** Yes, people do have will, desire and choice of their own, yet these are not outside the Will of Allah (*subḥānahu wa ta'ālā*), as Allah said: ***"And you do not will, except that Allah wills."*** [81:29]

The Prophet (*Ṣal-lal-laahu alaihi wa sal-lam*) said: ***"Do good deeds, for everyone is facilitated in that for which they are created."*** (al-Bukhari and Muslim)

Allah bestowed upon us intelligence as well as the faculties of hearing and seeing so that we can differentiate between good and bad. Would an intelligent person ever steal and then say that he only stole because Allah decreed that for him? If he said this, none would excuse him. Rather they would punish him and say: "Allah has decreed this punishment upon you also." It is not allowed to rely upon *Qadar* as an excuse, since this amounts to disbelief. Allah (*subḥānahu wa ta'ālā*) said: ***"Those who associated partners with Allah will say 'If Allah had willed we would not have associated anything (with Allah) and neither would our fathers, nor would we have prohibited anything.' Likewise denied those before them..."*** [6:148]

27 **What is *Ihsan*?** The Prophet (*Ṣal-lal-laahu alaihi wa sal-lam*) said: ***"It is to worship Allah as though you are seeing Him, and if you cannot see Him, then know for sure that He sees you."*** (Muslim) *Ihsan* is the highest of the three levels of religion.

28 **How many types of *Tawḥeed* are there?** There are three types of *Tawḥeed*: **1) *Tawḥeed ar-Ruboobiyyah*:** This type is to affirm that Allah is One and Unique in His actions, such as creation, provision, giving life and death, and others. The disbelievers during the time of the Prophet (*Ṣal-lal-laahu alaihi wa sal-lam*) affirmed this aspect of *Tawḥeed* even before he was commissioned as a prophet. **2) *Tawḥeed al-Uloohiyyah*:** This type is to single out Allah in all forms of worship, such as prayer, making vows, charity, and others. It was for the establishment of this *Tawḥeed* that Allah sent prophets and revealed books. **3) *Tawḥeed al-Asmaa-waṣ-Ṣifaat*:** This type is to affirm what Allah and His Prophet mentioned about Allah's Beautiful Names and Exalted Attributes, without distorting their meanings or rendering them void of meaning, and without delving into the "how" of these Names and Attributes or likening Him to any of His creation.

29 **What is a '*Wali*'?** A *Wali* is a God-conscious, righteous, and pious believer.

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[1] *Al-Lawh-il-Mahfoodh*, literally, "The Protected Tablet."

Allah (subḥānahu wa ta'ālā) said: ***"Behold! verily on the awliyaa (pl. wali) of Allah there is no fear, nor shall they grieve; Those who believe and (constantly) guard against evil"*** **[10:62-63]**

The Prophet (Ṣal-lal-laahu alaihi wa sal-lam) said: ***"Indeed my wali is Allah and the righteous believers."*** (al-Bukhari and Muslim)

30 What is our obligation towards the companions of the Prophet (Ṣal-lal-laahu alaihi wa sal-lam)? Our obligation towards the Companions is that we love them, are pleased with them and ask Allah to be pleased with them, and have a clean heart concerning them. We should safeguard our tongue from speaking ill of them, we should promote their merits and virtues, and we should hold ourselves back from mentioning their faults and any disputes that occurred between them.

The Companions were not infallible and they may have made mistakes; however, they judged according to the best of their abilities. They will receive double reward for those decisions in which they were correct, and one reward for those in which they erred.[1] They endeavored to judge correctly, and thus their mistakes are forgiven.

Their many virtues do away with any mistakes they may have made. The best of them are the ten (who were given the glad tidings of Paradise): Abu Bakr, then 'Umar, then 'Uthman and then Ali. After them Talha, az- Zubair bin Al-Awwam, Sa'd bin Abi Waqqas, Abdur-Rahman bin Awf, Sa'eed bin Zayd and Abu Ubaidah bin Al-Jarrah. Then those who fought in Badr from the Emigrants (*Muhajiroon*) and the Helpers (*Ansar*), then the rest of the Emigrants. Then the rest of the *Ansar* and then the rest of the companions. The Prophet (Ṣal-lal-laahu alaihi wa sal-lam) said: ***"Do not revile my companions for by the One in Whose Hands is my soul, if any one amongst you were to spend as much gold as Uhud it would not amount to as much as a handful of one of them, or even a half of it."*** (al-Bukhari and Muslim)

And He (Ṣal-lal-laahu alaihi wa sal-lam) said: ***"Whoever reviles my companions, may the curse of Allah, the angles and the people be on him."*** [at-Tabaraani]

31 Should we exaggerate in praising the Messenger (Ṣal-lal-laahu alaihi wa sal-lam) beyond that which Allah has designated to him? Prophet Muḥammad (Ṣal-lal-laahu alaihi wa sal-lam) is undoubtedly the best and most noble of all creatures. Nevertheless, it is not allowed that we exceed the bounds in his praise as the Christians did with Jesus (عليه السلام), the son of Mary, since the Prophet forbade us from doing so. He said: ***"Do not exaggerate in praising me as the Christians did with [Jesus] the son of Mary, for I am only Allah's servant, so say: 'The slave of Allah and His Messenger.'"*** (al-Bukhari)

32 Is it allowed to be unjust to a non-muslim? Injustice is forbidden. The Prophet (Ṣal-lal-laahu alaihi wa sal-lam) related in a *Ḥadeeth Qudsi*[2], that Allah (subḥānahu wa ta'ālā) has said: ***"Verily I have made injustice unlawful upon Myself, and I have forbidden it amongst my servants as well, so do not be unjust to one another."*** (Muslim)

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[1] This is in accordance to the narration reported in al-Bukhari and Muslim which says: *"If the judge rules and strives his utmost to arrive at the correct judgment and is correct, he has two rewards, and if he rules and strives his utmost to arrive at the correct judgment but is incorrect, he has one reward."*

[2] *Ḥadeeth Qudsi*, or Divine Ḥadeeth, A *ḥadeeth* of Prophet Muḥammad (Ṣal-lal-laahu alaihi wa sal-lam) in which he directly relates from Allah, in meaning and words, using the pronoun "I".

33 **What is *bid'ah*[1]?** Ibn Rajab said: "***Bid'ah*** is anything which is initiated and has no evidence in the Islamic Law to prove its validity." Anything which has evidence in Islamic law proving its validity is not an innovation, religiously speaking, even if it may linguistically be called a *bid'ah* (innovation).

34 **Is there such a thing in religion called good *bid'ah* and evil *bid'ah*?** The Qur'an and *Sunnah* have disapproved of religious innovation (*bid'ah*), which is anything initiated in religion that does not have valid evidence in Islamic law.

The Prophet (Ṣal-lal-laahu alaihi wa sal-lam) said: ***"Whoever does an act of worship which is not in our religion will have that act rejected."*** (al-Bukhari and Muslim)

He also stated: ***"Every unprecedented affair in Islam is a bid'ah, every bid'ah is a deviation."*** (Ahmad)

Imam Malik said about the meaning of the religious innovation: "The person who initiates a religious innovation is implicitly claiming that Muḥammad (Ṣal-lal-laahu alaihi wa sal-lam) has been deceitful about conveying the message of Islam, since Allah (subḥānahu wa ta'ālā) said: ***"Today I have perfected your religion for you and completed upon you my blessings…"*** [5:3]

There are some *hadeeth* which praise innovation in its linguistic meaning. The innovation in these narrations refers to an act of worship that was originally an Islamic practice, but later abandoned by Muslims. The Prophet (Ṣal-lal-laahu alaihi wa sal-lam) encouraged us to remind people of such valid acts of worship, as mentioned in the *hadeeth*: ***"He who reintroduces some good practice in Islam will receive the reward of it and the reward of those who followed him in this practice after him without decreasing their reward a bit."*** (Muslim)

This is the meaning of the saying of Umar (Radi Allahu anhu) "What a good innovation it is!"

The innovation Umar meant here was the Taraweeh prayers. It was legislated beforehand, as the Prophet (Ṣal-lal-laahu alaihi wa sal-lam) encouraged others to pray and he himself performed it in congregation for three days. He then, however, refrained from doing so due to the fear of it being taken as obligatory. Then at the time of Umar, he gathered the people and ordered it to be performed in congregation.

35 **How many types of *nifaaq* (hypocrisy) are there?** There are two types of hypocrisy: **1) Hypocrisy in belief (greater hypocrisy)**: This is an outward show of faith while actually disbelieving and concealing it. This type is an act of *shirk*. If a person dies persisting in this hypocrisy, he dies in a state of disbelief. Allah (subḥānahu wa ta'ālā) said: ***"Verily, the hypocrites will be in the lowest depth (grade) of the hellfire."*** [4:145].

Some of the traits of this category of hypocrites are: that they seek to deceive Allah and the believers; they mock and make fun of them; they aid the enemy to gain victory over the believers; and they seek the rewards of this world with their good deeds and not the Hereafter.

2) Hypocrisy in deeds (lesser hypocrisy), which is not an act of *shirk* but is still dangerous, since it may lead to major hypocrisy if one fails to repent from it.

Some of the traits of this category of hypocrites are: that if they speak they lie; if they promise they break it; if they argue they are abusive; if they take an oath

[1] *Bid'ah*: Literally, innovation. Anything new or unprecedented.

they betray it; and if they are entrusted they prove deceitful.

This is why the companions of the Prophet (Ṣal-lal-laahu alaihi wa sal-lam) were afraid of having traits of the lesser hypocrisy. It has been reported by **ibn Abi Maleekah** "*I met thirty of the companions of the Prophet (Ṣal-lal-laahu alaihi wa sal-lam) and all of them were afraid of committing acts of hypocrisy*." **Ibraheem at-Taimi said:** "*I never compared what I did to what I said, except that I came to fear that I was a liar*."

Al-Hasan al-Baṣri said: "*No one fears hypocrisy except a believer, and no one* feels secure from it but a hypocrite." Umar said to Hudhaifah[1] (Radi Allahu anhum): "I plead to you by Allah, did the Messenger of Allah mention me among them?" – meaning the hypocrites. He said: "No, and I will not inform anyone of this after you."

Beware my brothers and sisters lest you have one of these traits, so take precautions against them.

36 What is the greatest and most grievous sin in the sight of Allah? The greatest and most grievous of sins is *shirk*: to associate others with Allah in those things specific to him. Allah (subḥānahu wa ta'ālā) said: ***"Indeed idolatry is great injustice."*** [31:1] When the Prophet (Ṣal-lal-laahu alaihi wa sal-lam), was asked which sin is the greatest, he replied: ***"To associate others with Allah (thus making them a rival), while it was He Who created you."*** (al-Bukhari and Muslim)

37 How many types of *shirk* are there? There are two types of *shirk*, the greater *shirk* and the lesser *shirk*:

1) The greater *shirk*. Committing this type of *shirk* takes a person outside the fold of Islam, and Allah will never forgive it [2], as Allah has said: ***"Indeed Allah does not forgive that one associates a partner with Him, and He forgives other than that to whomever He Wills."*** [4:48]

This type of *shirk* has four subcategories: **a. *shirk* in worship and supplication; b. *shirk* in intention, desire and goal; c. *shirk* in obedience,** which is obeying scholars in making unlawful what Allah has made lawful or making lawful what He has made unlawful; **d. *shirk* in love**, to love someone as Allah should be loved.

2) The lesser *shirk*. Committing this type of *shirk* [although great] does not take one outside the fold of Islam. The lesser shirk has two subcategories: **a. noticeable *shirk*,** and it can be **related to sayings** such as swearing an oath in the name of someone or something other than Allah, or it can be **related to acts** such as believing in omens. An omen is when one predicts that certain evil will befall upon seeing certain birds [or other objects], or hearing certain words or names, places, and other objects. **b. hidden *shirk*,** which is like[3] showing off in an act of worship.

38 What is the difference between greater and lesser *shirk*? There are several differences between the greater and lesser forms of *shirk*. Among the differences is that one who commits greater *shirk* is judged to be a disbeliever and will reside in the Hellfire forever, whereas one who commits lesser *shirk* is not judged as a

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[1] Hudhaifah was the keeper of the secrets of the Prophet (Ṣal-lal-laahu alaihi wa sal-lam). He was also the only person who was informed by the Prophet (Ṣal-lal-laahu alaihi wa sal-lam) who the hypocrites were in Madeenah.

[2] That is, if they die in that state. If they sincerely repent from it, however, Allah will forgive it.

[3] If one does all their acts of worship purely for others, like the hypocrites, this is considered greater *shirk*.

disbeliever, and he will not reside in the Hellfire forever.

Another difference is that greater *shirk* renders all good deeds worthless, whereas lesser *shirk* renders worthless only that particular deed in which it is committed.

There is a difference of opinion whether repentance is a condition for the forgiveness of lesser *shirk* as it is for greater *shirk*, or whether it is similar to other grievous sins in that Allah may forgive it if He wills without repentance. Whichever is correct, lesser *shirk* remains a great matter.

39 Is there any way of protecting oneself from lesser *shirk* before one commits it, and is there any way of expiating this sin if one does? Yes, to protect oneself from showing off with his good deeds, he should do them only for Allah's sake alone.

To protect oneself from even a little bit of showing off, one should supplicate to Allah, as the Prophet (Ṣal-lal-laahu alaihi wa sal-lam) said: ***"O people avoid this shirk, for indeed it is more inconspicuous than the footprint of an ant!". The Companions asked, "How can we avoid it when it is more inconspicuous than the footprint of an ant?". He replied: "Say: 'O Allah we seek refuge in You from committing shirk knowingly, and we ask forgiveness for that which we do unknowingly'."*** (Ahmad)

The expiation of the sin for swearing an oath in the name of someone or something other than Allah has been mentioned by the Prophet (Ṣal-lal-laahu alaihi wa sal-lam) in his saying: ***"Whoever swears an oath by Laat and Uzza[1], let him say Laa Ilaaha Ill-Allah."*** (al-Bukhari and Muslim)

The expiation of the sin for believing in omens has been mentioned by the Prophet (Ṣal-lal-laahu alaihi wa sal-lam) in his saying: ***"Whoever turns back from his need due to an omen has committed shirk." The Companions asked: "What is the expiation of that?"***

He replied: "To say: O Allah, there is no good except that it comes from you, there is nothing evil except that it is by Your Will, and there is none that has the right to be worshipped besides You" (Ahmad)

40 How many types of disbelief (*kufr*) are there? Disbelief is of two kinds: the greater *kufr* and the lesser *kufr*:

A. The greater *kufr* deems its perpetrator out of the fold of Islam, and this has five categories: **1)** the *kufr* of denial; **2)** the *kufr* of arrogance (even after affirming the truth); **3)** the *kufr* of doubt; **4)** the *kufr* of turning away; **5)** the *kufr* of hypocrisy;

B. The lesser *kufr* which is regarded as a sin, but does not take its perpetrator outside the fold of Islam. An example of this type is killing a Muslim.

41 What is the ruling concerning swearing a vow[2]? The Prophet (Ṣal-lal-laahu alaihi wa sal-lam) discouraged it, saying: ***"Indeed it does not bring about any good."*** (al-Bukhari)

This applies to vows made purely to Allah.[3] If, however the vow was made to one other than Allah, like a dead person or a *wali*, then it is considered impermissible[1], and one is not to fulfill it.[2]

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[1] These were two idols worshipped during the time of the Prophet (Ṣal-lal-laahu alaihi wa sal-lam).
[2] A vow is when a person promises to fulfill a certain act of worship if his need is fulfilled.
[3] Making a vow to Allah is *makrooh* (disliked), due to this hadeeth. It is as such because it makes it seem that the person only does the act of worship if his need is fulfilled, otherwise he would not have performed it. If a person does make a vow to Allah, however, it becomes obligatory to fulfill it.

42 **What is the ruling about going to a soothsayer or diviner?** It is forbidden to go to soothsayers and diviners, and if one goes to them, knowing that they do not know the unseen but seeking to benefit from what the *jinns* inform them, his prayer will not be accepted for forty days, as the Prophet (*Ṣal-lal-laahu alaihi wa sal-lam*) has said: ***"Whoever goes to a diviner and asks him about something, will not have his prayer accepted for forty days."*** (Muslim)

If a person goes to a diviner believing in his claim of knowing the unseen, he has disbelieved in the religion of Muḥammad (*Ṣal-lal-laahu alaihi wa sal-lam*), due to his saying: ***"Whoever goes to a soothsayer or diviner and believes in what he says, he has indeed disbelieved in what has been revealed to Muḥammad."*** (Abu Dawud)

43 **When can seeking rain by the stars become a form of *shirk*, whether greater or lesser?** Whoever believes that the stars have an effect without the will of Allah and ascribes the sole reason of rain to the stars has committed greater *shirk*. If someone believes the stars have an effect by the will of Allah, and that Allah has made them a reason for the coming of rain, and that Allah made it customary that rain falls when a certain star appears, he has committed lesser *shirk*. This is due to the fact that the person has made them a cause for something without any tangible, logical or religious evidence. (Astrology)

However, it is allowed to study the stars to determine the seasons and thus the times of the year that are likely to be rainy. (Astronomy)

44 **What are the obligations Muslims owe to their leaders?** Leaders of the Muslims should be obeyed whether people are pleased with what they do or not. It is unlawful to rebel against them even if they are unjust.[3] It is not also acceptable to disobey them and curse or supplicate against them.

Instead, people should supplicate for their righteousness and success to that which is right. People should also perceive that obedience to them is obedience to Allah as long as long as they do not enjoin disobedience to Allah.

If one of the Muslims' leaders enjoins disobedience to Allah, he should not be obeyed in that matter. He should, however, still be obeyed in whatever good he enjoins.[4] The Prophet (*Ṣal-lal-laahu alaihi wa sal-lam*) said: ***"Hear and obey the commander even if he smites your back and takes your property, hear and obey."*** (Muslim)

45 **Is it allowed to ask about the wisdom of the rulings of Allah in His commandments and prohibitions?** Yes, on the condition that one does not make his belief and obedience dependent upon knowing the wisdom and contentment about it.

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[1] Rather, in most cases it is considered *shirk*, because the person trusts that due to this vow made to the dead person or *wali*, his need will be fulfilled.

[2] Any impermissible vow is not to be fulfilled, since the Prophet (*Ṣal-lal-laahu alaihi wa sal-lam*) said: ***"Whoever vows to obey Allah then he should obey Him, and whoever vows to disobey Allah then he should not disobey him."*** (al-Bukhari)

He also said: ***"Vows are two: for Allah, the expiation of which is to fulfill it, and for Satan, which is not allowed to be fulfilled, and the expiation of its sin is the expiation of breaking an oath."*** (Abu Dawud, at-Tirmdhi and an-Nasa`i)

[3] As long as they are Muslim, it is not permissible to rebel against them.

[4] The general rule is as the Prophet (*Ṣal-lal-laahu alaihi wa sal-lam*) said: ***"There is no obedience to anyone in the disobedience to Allah: obedience is only for the known good."*** (al-Bukhari and Muslim) .

Knowing the wisdom behind the commandments and prohibitions increases a believer's steadfastness in remaining upon the truth, but absolute submission without questioning is a proof that one has complete faith and devotion to Allah and His perfect Wisdom, and this was the state of the companions.

46 What is the meaning of the saying of Allah (subḥānahu wa ta'ālā): "Whatever befalls you of good is from Allah, and whatever befalls you of evil is from yourself." [4:79] **?** *Good* in the above verse means *blessing*, and *evil* means *ordeal*, and both of them are from the *Qadar* of Allah. However, the good is ascribed to Allah because it is He who bestowed it on people.

As for evil, it was also created by Allah, not in vain but for a wise purpose. From this perspective, even evil is considered of what Allah has bestowed on people, since He never does anything evil and all His acts are good. The Prophet (Ṣal-lal-laahu alaihi wa sal-lam) said [in a supplication]): ***"All good is in Your hands and evil is not attributed to You."*** (Muslim)

The actions of the people are created by Allah, and at the same time are done by the people. Allah (Ṣal-lal-laahu alaihi wa sal-lam) said: ***"As for he who gives (charity) and fears Allah and believes in goodness, Surely We will ease his way unto the state of ease. But as for he who withholds and considers himself free of need and disbelieves in goodness, Surely We will ease his way unto the state of difficulty."*** [92:5-10]

47 Is it allowed to say that someone is a martyr (*Shaheed*)? Describing a certain person as a martyr is the same as saying that he is in the Paradise. The *Ahl-us-Sunnah*[1] *(people of Sunnah)* do not designate someone as a person of Paradise or Hellfire except those of whom the Prophet (Ṣal-lal-laahu alaihi wa sal-lam) informed us.

The reason for this is that we cannot know the hidden depth and ultimate realities of what a person died upon, and a person will be judged according to his final deeds. Moreover, inner intentions are not known to anyone except Allah.

However, we expect that good people will receive good rewards and we fear that those who do evil will be punished.

48 Is it allowed to judge that a particular Muslim is a disbeliever? It is not allowed to judge that a Muslim is a disbeliever, polytheist or a hypocrite if he has not done anything which proves this, or there remain some factors present in his situation which prevent him from being regarded as such. Rather, we regard him as a Muslim and leave his affair to Allah.

49 Is it allowed to perform *ṭawaaf* in places other than the Ka'bah? The only place that we are allowed to perform *ṭawaaf* in worship is the Noble Ka'bah, and it is not allowed to make similarities between the Noble Ka'bah and any other place in the world, no matter how noble it be.

Whoever performs *ṭawaaf* at other places with the intention of honoring it has disobeyed Allah.

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[1] The *Ahl-us-Sunnah* are those people who cling tightly to the sources of Islam, the Quran and the Sunnah, in accordance with the understanding of the first three generations of Muslims and the righteous scholars after them.

Actions of the heart

Allah created the heart and made it a king, and the limbs as its troops. If the king is good then the soldiers will also be good. The Prophet (Ṣal-lal-laahu alaihi wa sal-lam) said: ***"Indeed there is a piece of flesh in the body, if it is sound, the entire body is sound, and when it is corrupt, the entire body is corrupt. Truly it is the heart."*** (al-Bukhari and Muslim).

The heart is the place of belief and piety, or disbelief, hypocrisy and polytheism. The Prophet (Ṣal-lal-laahu alaihi wa sal-lam) said: ***"Piety is right here-and he pointed to his heart breast three Times."*** (Muslim).

***Iman* is Belief, Speech and Action.** Belief and conviction in the heart, Speech of the tongue and Action of heart and limbs. The heart believes and affirms, which generates the saying of the *Shahada* (testimony) on the tongue. Then the heart acts with love, fear and hope. After that the tongue remembers Allah and recites Qur'an, and the limbs prostrate and bow, and perform actions that bring one closer to Allah. The body follows the heart; therefore nothing enters in the heart except that what it necessitates is shown on the body in some way.

What are the actions of the Heart? They are the actions, which are from the heart and are connected to it. The greatest of which is the belief in Allah which is in the heart. From these actions is having belief with submission and confirmation. In addition to what is in heart from fear, hope, repentance, trust, patience, certainty, humbleness and love of Allah and so on.

Every action of the heart has a sickness that opposes it. Showing off opposes sincerity, certainty opposes doubtfulness, hatred opposes love and so on. If we neglect rectifying our heart then our sins are going to build up on it and destroy it. The Prophet (Ṣal-lal-laahu alaihi wa sal-lam) said: ***"When a servant commits a sin a mark is put into his heart. If he stops and asks for forgiveness, it is cleared and removed. If he commits it again more marks are put into it, and if he does it again more marks are put into it until they cover his heart. This is the stain that Allah mentioned: "No! Rather, the stain has covered their hearts of that which they were earning"*** [83:14] (at-Tirmidhi). The Prophet (Ṣal-lal-laahu alaihi wa sal-lam) also said: ***"The heart will be exposed to temptations as a mat is woven stick by stick, and any heart which accepts them will have a black mark put into it, but any heart which rejects them will have a white mark put in it. Then there will be two types of hearts: one white like a white stone which will not be harmed by any temptation, so long as the heavens and the earth endure; and the other black and dust-colored like a vessel which is turned over, not recognizing what is good or rejecting what is evil, except that which agrees with its desires."*** (Muslim)

Knowing the actions of the heart is more important and a greater obligation on the servant than knowing the actions of the limbs. This is because it is the basis and the actions of the limbs are a branch and fruit of it, which completes it. The Prophet (Ṣal-lal-laahu alaihi wa sal-lam) said: ***"Allah doesn't look at your bodies and wealth, but He looks at your hearts and actions."*** (Muslim). The heart is the place of knowledge, contemplating and reflection. This is why differentiating between people with Allah depends on what resides in their hearts from belief, certainty and sincerity, and so on. Al-Hasan al-Basry said: "*By Allah Abu Bakr didn't surpass them by praying or fasting, but indeed it was the belief that was in his heart* ".

Actions of the heart are more important than actions of the limbs in many ways: 1) Any defect in the worship of the heart could destroy the actions of the limbs, such as showing off. **2)** The actions of the heart are the basis, so you are not held account for any unintentionally statement or movement not intended by the heart. **3)** They are the cause for obtaining the high levels in Paradise, like asceticism ***(zuhd).*** **4)** They are harder and more difficult than the actions of the limbs. Ibn al-Munkadir said: "*I strived with my self for forty years until it submitted to me*." **5)** They have a more beautiful effect, like the love for the sake of Allah. **6)** They have a greater reward. Abu ad-Darda (Radi Allahu anhu) said: "To contemplate for a while is better than praying the whole night." **7)** They motivate the limbs. **8)** They are the cause of making the reward of the actions of the limbs greater or lesser, or worthless like *khushoo*'(submission and humbleness) in prayer. **9)** They could be equivalent to the action of the limb, like having the intention to give charity while not having money to do so. **10)** Their reward has no limit, like patience. **11)** Their reward continues even if the limbs stop or are incapable of performing. **12)** They are before and during the actions of the limbs.

The heart goes through stages before the limbs perform an action: 1) When a thought first comes upon the heart. This is called ***al-Haages.*** **2)** When the thought remains in it. This is called ***al-Khaaterah***. **3)** To be undecided of doing or leaving something. This is called ***Hadeeth an- Nafs.*** **4)** When you consider doing something. This is called ***al-Hamm***. **5)** To have a strong will and to be determine of doing something. This is called ***al-Azm*** (determination).

There is no reward nor is there a sin for committing the first three stages. As for ***al-Hamm*** (i.e., to consider doing something) the good deeds are written down but the bad deeds are not. If one decides to act upon his thought, then if it is good it is written down as a good deed and if it is bad it is written down as a bad deed, even if he does not do it. The reason for this is that having the will to do something is like doing it. The Prophet (Ṣal-lal-laahu alaihi wa sal-lam) said: ***"When two Muslims fight each other with their swords, then both the killer and the one who is killed are in the Fire." I said to him, "O Messenger of Allah! I can understand this with regard to the killer, but what about the murdered?" He replied, "He surely had the intention to kill his companion."*** (al-Bukhari).

If he does not commit the sin after being determine to do it, then he is one of the following: 1) A person who leaves it out of fear of Allah. This person is rewarded. **2) A person who leaves it out of fear of the people.** This person has committed a sin, because leaving a sin is an act of worship, which has to be for Allah. **3) A person who does not commit it because he is unable to do it, nor does he seek the means to do it.** He is sinful also due to his bad intention. **4) A person who does not commit it because he is unable to do it, yet he seeks the means of committing it but fails to accomplish it**. A full bad sin is written against this person. The reason for this is because having the intention and determination to commit a sin while seeking the means that will enable a person to do it places him in the same position of the one who actually commits the sin, as it was mentioned previously in the *hadith.*

Anytime there is the intention to perform a bad deed, then the person is punished for it whether it was before his action or after it. So if a person commits a sin and then intends to do it again when he is able to, this is a person who insists on committing sins, and he is punished for this intention even if he does not commit the sin again.

Some of the actions of the heart:

Intentions: Its meaning is similar to the meaning of "will" and "goal", and a deed is not accepted or sound except with it. The Prophet (Ṣal-lal-laahu alaihi wa sal-lam) said: ***"Actions are only judged according to intentions and every man shall only have that which he intended"*** (al-Bukhari and Muslim).

Ibn al-Mubarak said: "It may be that a small action is increased by intention and it may be that a great action is lessened by intention.

Al-Fudail said: "Allah only wants from you your intention and will". If the deed is done for Allah alone, then it is called a sincere deed. This is when it is done for Allah alone without anyone else having any portion of it. If it is done for other than Allah, then it is called showing off, hypocrisy or other than that."

A beneficial note: All people are going to be fall into destruction except those of knowledge. And all of them are going to fall into destruction except those who act (upon their knowledge). And all of them are going into destruction except those who are sincere. The first duty upon every servant who wants to obey Allah is to know his intention, and then he has to correct it through acting upon it, after knowing the reality of truthfulness and sincerity. To act without having an intention is hard work (that brings no benefit), having the intention without sincerity is showing off and sincerity without faith is a waste.

Actions are of three types: 1) Sins. Having a good intention while committing a sin does not make it a good deed, rather if you have a bad intention your sin will be greater. **2) Permissible things**. There is nothing that is permissible except that a person has one or more intention for doing it and it is possible to make it into a good deed. **3) Good deeds**. They depend on a person's intention concerning their acceptance and being multiplied[1]. If a person intends to show off then they become sins and minor *shirk*, which could lead to major *shirk*.

There are three types of showing off: 1) When showing off is the basic reason

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[1] The Prophet (Ṣal-lal-laahu alaihi wa sal-lam) said:" *Whoever considers doing a good deed but does not do it will have one complete good deed written for him. Whoever does it, will have ten good deeds up to seven hundred up to many more multiples of that, written for him. Whoever considers doing an evil deed and does not do it will have one complete good deed written for him. If he does it, one evil deed will be written for him."(al-Bukhari and Muslim).* He (Ṣal-lal-laahu alaihi wa sal-lam) also said: *"The similitude of this nation is of four people. One is he whom Allah has bestowed wealth and knowledge and so he acts according to his knowledge with respect to his wealth and spends it properly. Another is he whom Allah has conferred knowledge but no wealth, and he is sincere in his intentions and says, 'Had I possessed wealth I would have acted like he acted.'"—The Messenger of Allah* (Ṣal-lal-laahu alaihi wa sal-lam) *added, "They are equal in reward."—"Another is he whom Allah has given wealth but no knowledge and he squanders his wealth wrongly. And another is he whom Allah has bestowed neither wealth nor knowledge, and he says, 'Had I possessed wealth I would have acted like he [without knowedge] does." The Messenger of Allah* ﷺ *again added, "They are both equal in sinfulness." (at-Tirmidhi).*

for doing a deed, this is *shirk* and the deed is destroyed. **2)** The deed is done for Allah, but then the intention of showing off enters into it. If the end of the deed is not based on the beginning of it, like charity then the beginning of it is accepted and the end is rejected. If the end of the deed is based on the beginning, like prayer then there are two possible situations here: **a.** That the person fights against this intention to show off and turns away from it; it will not harm him. **b.** That the person submits to his desires; this will destroy the good deed he was performing. **3)** That one fears after the completion of the deed that he did it to show off. This is merely whispering (from Satan) and has no effect on the deed or the one who does it.

There are other inconspicuous ways, which may lead one to show off in one's actions, so you must know them and beware of them.

If a person's intention is to gain some worldly benefit, then his reward or sin depends on his intention. There are three types of intentions: 1) The deed is only done to gain some worldly benefit, such as a person who leads people in prayer just to get money. This person has committed a sin. The Prophet (Ṣal-lal-laahu alaihi wa sal-lam) said: ***"Whoever learnt knowledge by which the Face of Allah is sought, but does not do so except for attaining a goal of this world, (he) will not smell the fragrance of Paradise on the Day of Resurrection."*** (Abu Dawud) **2)** The deed is done for Allah as well as to gain some worldly benefit. This person's belief and sincerity are decreased, such as a person who performs hajj for the sake of trade and to perform hajj. This person's reward is based on his sincerity. **3)** The deed is done for Allah only but the person takes some money or something to help him perform this deed. This person's reward is complete and what he took does not have an effect. The Prophet (Ṣal-lal-laahu alaihi wa sal-lam) said: ***"That for which you are most entitled to take a wage is the Book of Allah."*** (al-Bukhari).

Know that the people who are sincere in their deeds are on one of three levels:
1) Those who do good deeds to get rewarded or out of fear of being punished. This is the **lowest** level. **2)** Those who do them out of being grateful to Allah and to obey Him. This is the **middle** level. **3)** Those who do them out of love and glorification of Allah. This is the level of the *Siddeeqeen* (the truthful ones) and it is the **highest** level.

Repentance: It is obligatory that one repents immediately after realizing one's mistake. Committing a sin is a part of human nature. The Prophet (Ṣal-lal-laahu alaihi wa sal-lam) said: ***"Every son of Adam repetitively commits sins, and the best of those who repetitively commit sins are the ones who often repent."*** (at-Tirmidhi)
He (Ṣal-lal-laahu alaihi wa sal-lam) also said: ***"If you weren't to commit sins, Allah would have wiped you out of existence and replaced you by another people who would commit sins. They would ask forgiveness from Allah and He would forgive them."*** (Muslim)

The real problem is persisting stubbornly in committing sins and delaying seeking repentance for them.

Satan wishes to tempt mankind to fall into one of seven pitfalls. He wishes for the most sinful first and, if he is unsuccessful in that, he tries the next and so on. These seven are, in descending order from the most sinful to the least: **1)**Associating partners with Allah in polytheism/idolatry (*Shirk*) and disbelief

(*Kufr*); **2)** Innovation in religion (*Bid'ah*) and abandoning the way of the Prophet (Ṣal-lal-laahu alaihi wa sal-lam) and the way of his companions; **3)** Committing the greater sins (*Kaba'ir*); **4)** Committing the lesser sins (*Sÿagha'ir*); **5)** Inciting to an over abundance of the allowed things; **6)** Inciting to do certain acts of obedience when there are others that are more obligatory and greater in reward; **7)** Sending the devils of the men and *jinn* to annoy and bother the Muslim.

✸ **There are two kinds of sins: major sins and minor sins. 1) Major sins** (*Kaba'ir*), include every sin for which either a prescribed punishment has been legislated in this life, a punishment has been associated with it in the Hereafter, it is mentioned to be a reason of earning the anger or curse of Allah, or it is mentioned that it negates faith. **2) Minor sins** (*Sagha'ir*) are all types of sins other than the above.

There are many reasons that cause a minor sin to become a major one. They include being determine in doing them, persistence in committing them again and again, thinking them to be insignificant, bragging about them and committing them in public.

✸ Repentance is accepted from each and every sin. Allah accepts a person's repentance as long as he is not in the face of death and the sun has not yet risen from the west.[1]

If one is truthful in seeking repentance, his sins will be changed into good deeds[2], even if they were so many that they reached into the sky.

There are four conditions for repentance to be accepted: 1) discontinuation of that sin; **2)** feeling remorse and regret for committing it; **3)** determination not to return to that sin in the future; **4)** if the sin is related to the rights of another person, then ensuring that the rights are returned to those to whom the injustices were done.

Those who repent are of four types: 1) A person who repents from all sins and is constant in repentance until his death, and does not intend to return to committing sins. He only falls into small faults that no one is free from. This represents straightforwardness in repentance and this person is foremost in good deeds. This kind of repentance is called sincere repentance and this **soul is in complete rest**.

2) A person who repents and performs the essential matters pertaining to the religion, but continues to commits some sins unintentionally. He commits them without being determined to do so. Every time he commits a sin, he blames himself, regrets doing it and is determine to stay away from what causes him to commit it. This is the **reproaching soul**.

3) A person who repents and continues without committing sins for some time, then his desire overtakes him and he commits some sins, except that he still performs good deeds. He stopped committing most sins even though he was able to do them and had the desire for them. He was overtaken by one or two of his desires. Once he

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[1] One of the greater signs of the Day of Judgment is that the Sun will rise from the west and not the east. Once it has, no repentance will be accepted, and no one's faith will be accepted if they happened to accept Islam after this occurrence.

[2] The proof of this is the saying of Allah (subḥānahu wa ta'ālā) : ***"Except those who repent and believe (in Islamic Monotheism), and do righteous deeds, for those, Allah will change their sins into good deeds, and Allah is Oft-Forgiving, Most Merciful."*** [*Surah al-Furqan* (25):70]

has done committing a sin, he regrets and promises himself to repent and stay away from that sin. This is the **responsible soul** and he is in danger due to his delay and respite of repentance. For death may attack him before repentance. Verily, the (results of) deeds done depend upon the last actions.

4) The one who repents and continues for a while then returns and commits sins without thinking of neither repentance nor remorse, for what he has done. This **soul is inclined to evil**, and there is fear that he may have a bad ending.

Truthfulness: It is the basis of all actions of the heart. The term (*sidq*) truthfulness covers various aspects: **1)** Truthfulness in one's speech. **2)** Truthfulness in one's intention and desire. **3)** Truthfulness in one's promises and fulfilling them. **4)** Truthfulness in one's determination **5)** Truthfulness in one's action, where his outward and inward are the same, such as humbleness in prayer. **6)** Truthfulness in fulfilling the different aspects of the religion. This is the highest level, such as being truthful in one's fear, hope, asceticism, pleasure, trust, love and the rest of the actions of the heart. Whoever is truthful in all of what was previously mentioned then he is the truthful one because he has truly reached the level of the truthful one. The Prophet (*Ṣal-lal-laahu alaihi wa sal-lam*) said: ***"Be truthful, for truthfulness leads to righteousness, and righteousness leads to Paradise. And a man keeps on telling the truth until he becomes a truthful person. Falsehood leads to Al-Fajur (i.e. wickedness, evil-doing), and Al-Fajur (wickedness) leads to the (Hell) Fire, and a man may keep on telling lies till he is written before Allah, a liar."*** (al-Bukhari and Muslim).

Whoever is confused of what is true from that which is false and is truthful in seeking the truth, without following his desires then it is likely that he is going to be successful in his search. If he is not, then Allah will excuse him.

Lying opposes being truthful. The first thing lying reaches to and corrupts in a person is the tongue then the limbs, and it does the same as it did to the tongue. After that, it spreads and becomes a part of all of his saying, actions and all of his affairs until he becomes surrounded by it.

Love: The sweetness of faith is gained through loving Allah, His messenger and the believers. The Prophet (*Ṣal-lal-laahu alaihi wa sal-lam*) said: ***"Whoever possesses the following three qualities will taste the sweetness of faith: The one to whom Allah and His Messenger become dearer than anything else; he who loves a person and he loves him only for Allah's sake, and he hates to revert to disbelief after Allah has saved him from it, as he hates to be thrown in fire."*** (al-Bukhari and Muslim).

If the tree of love is planted in the heart and is watered with sincerity and following the Prophet (*Ṣal-lal-laahu alaihi wa sal-lam*), it will produce all types of fruits all the time, by the permission of its Lord.

There are four types of love: 1) Love *of* Allah, which is the basis of faith; **2) Love *for* Allah**, and hating for Him. This type of love is obligatory. **3) Love *along with* Allah**, which is associating others in that type of love, which is only meant for Allah, as the love of the polytheists for their gods. This type of love is the foundation of *shirk*; **4) Natural love**, like the love of one's parents and children, and the love of food and other things. This type of love is permissible. The Prophet (*Ṣal-lal-laahu alaihi wa sal-lam*) said: ***"Renounce this world and Allah will love you."*** (Ibn Majah).

Trust: It is for the heart to rely entirely on Allah to bring good and ward off harm, while being confident in Him and seeking the permissible means. To leave it means that there is a defect in one's *tawheed* and mind**.** It should be before one's action, and it is a fruit of certainty.

There are three types of trust: 1) The first is the **obligatory type**, which is the trust in Allah in things that He is only capable of doing, such as curing the sick.
2) The second is the **prohibited type**, **which is of two kinds: a.** The **greater *shirk*** (*shirk akbar*). This is when someone relies entirely on things which Allah has created as means, and believing that these means independently bring benefit or harm (without the power of Allah); **b.** The **lesser *shirk*** (*shirk asghar*). This is when someone relies upon others for sustenance, although not believing that the person is independently its cause. His attachment to him, however, is to such an extent that the person is seemed more than just a mere cause.
3) The third is the **permissible type**, which is to entrust another person or rely upon them to perform something within their capabilities, such as buying and selling. It is not permissible to say:" I rely on Allah and then you", rather you should say: "I entrust you".

Gratitude: It is when the servant shows the effect of the favors of Allah on him. He shows it in his heart by having belief in Allah, on his tongue by thanking Allah and on his limbs by worshipping Allah. Gratitude is an objective in and of itself while patience is only a means (to achieve an objective). Showing gratitude could be through the heart, tongue or limbs. The meaning of gratitude is to use the favors of Allah in His obedience.

Patience: It is to stop complaining to other than Allah from pain of the trials, and to complain to Him alone.

Allah (subḥānahu wa ta'ālā) said : ***"Indeed the patient will be given their reward without account [i.e limit] ."*** [39:10] The Prophet (Ṣal-lal-laahu alaihi wa sal-lam) said: ***"Whoever remains patient Allah will bestow patience upon him, and no one is ever given anything better and more generous than patience."*** (al-Bukhari and Muslim).
Umar said: " I wasn't tested with a trial except that Allah had four favors over me: that is wasn't in my religion, that it wasn't greater, that I wasn't deprived from being pleased with it and that hopefully I would be rewarded for it."

There are three levels of patience: 1) To stop complaining, but at the same time you are not displeased. This is the **lowest** one **2)** Is not to complain but at the same time you are pleased. This is the **middle** one **3)** To thank Allah for being tested. This is the **highest** one. Whoever is oppressed and supplicates against the oppressor, then he has avenged himself and taken his right, and wasn't patient.

Patience has two categories: **1)** Physical patience. This category is not meant here. **2)** Psychological patience. This is to resist the natural desires and whims.

Everything a servant faces in this world is one of two things: **1) What agrees with his desires**. So he needs to be patient in fulfilling the right of Allah in it by thanking Him and not using it to disobey Him.
2) What contradicts his desires. **This has three types**: **a.** To be patient in the

obedience of Allah. It is mandatory to do that which is an obligation (*fard*) and it is praiseworthy *(mustahab)* to do that which is Supererogatory. **b.** To be patient in abstaining from the disobedience of Allah. It is mandatory to leave that which is unlawful (*muharram*) and it is praiseworthy *(mustahab*) to leave that which is disliked *(makrooh).* **c.** To be patient during the trials of Allah. It is mandatory to keep one's tongue from complaining, to stop the heart from objecting what Allah has decreed and to keep the limbs from doing what is unpleased by Allah, such as mourning, slapping the cheeks and tearing the clothes. It is praiseworthy *(mustahab*) for the heart to be pleased with Allah's decree.

Who is better: the rich person who is thankful or the poor person who is patient? If the rich person spends his money in the obedience of Allah or saves it for that, then he is better than the poor person. However, if he spends most of his money in that which is permissible, then the poor person is better. The Prophet (Ṣal-lal-laahu alaihi wa sal-lam) said: ***"The one who eats and is grateful is like the one who fasts and is patient."*** (Ahmad).

◗ **Satisfaction:** It is to be pleased and content with something after it happens. To be pleased with the decree of Allah is from the highest levels of those who are brought close to Allah, and is from the fruits of love and trust. To supplicate to Allah to remove something that is harmful does not contradict being pleased with Him.

◗ **Attentiveness and humbleness (*Khoshoo'*):** It is the glorification (of Allah), along with the humbleness and submissivness of a person. Hudhaifah (Radi Allahu anhu) said: "Beware of the humbleness of the hypocrites". It was said to him "What is the humbleness of the hypocrites? He said:" For you to see a body in the state of humbleness while the heart is not". He also said:" The first thing you are going to lose of your religion is humbleness".

Any act of worship in which attentiveness and humbleness is legislated in it, then the reward for it is according to the person's attentiveness in it, such as prayer. The Prophet (Ṣal-lal-laahu alaihi wa sal-lam) said about the one who prays that he may only be rewarded for half, fourth, fifth… or tenth of his prayer. (Ahmad). Rather a person may not get any reward from his prayer due to the total lack of attentiveness and humbleness.

◗ **Hope:** It is to look at the vastness of Allah's mercy**.** What contradicts that is being hopeless. When a person does a deed, he should have more hope than fear, because it makes him think good of Allah. Allah (subḥānahu wa ta'ālā) said: ***"I am just as My slave thinks I am, (i.e. I am able to do for him what he thinks I can do for him).*** (al-Bukhari and Muslim).

It has two levels: 1) The level of those who do a deed while hoping for the reward from Allah. Aisha said: "O Messenger of Allah ***"And they who give what they give (their charity) while their hearts are fearful"*** [23:60] are they those who steal, commit fornication and drink alcohol? He (Ṣal-lal-laahu alaihi wa sal-lam) replied: "No, Oh daughter of *as-Siddeeq* (the truthful one). They are the people who fast, perform prayer, and give charity, while fearing that their actions will not be accepted ***"It is those who hasten in doing good deeds"*** [23:61]." (at-Timidhi). This is the **highest** level.

2) The level of those who repent and hope for the forgiveness of Allah. As for the sinner who insists on being disobedient and does not repent while hoping for the mercy of Allah, he is really wishing not having hope. This type of hope is blameworthy while the first type is praiseworthy. The believer combines between doing good and being in fear. The hypocrite combines between doing evil and feeling safe.

Fear: It is the grief that overcomes (afflicts) a person due to the expectation of something harmful. If the harm is certain then it's called *khashya* , which is the opposite of safety and not the opposite of hope. Fear motivates due to the threat of harm while hope motivates due to the promise of good. You must combine between love, fear and hope. Ibn al-Qayyim said: “The heart on its way to Allah is like a bird; its head is love, hope and fear are its wings. If the heart has fear in it, then it will burn all of its desires and remove the world from it”.

The **obligatory fear** is the fear that encourages you do the obligations and to leave the prohibitions. The **praiseworthy fear** is the fear that encourages you to do what is praiseworthy and to leave that which is disliked.

There are three types of fear from other than Allah: 1) The first is that fear which is considered **greater *shirk*** (*shirk akbar*). This is when someone fears harm from the various gods worshipped by idolaters. **2)** The second is what is considered **minor *shirk*** (*shirk asghar*). It is when the fear of people leads one to commit a sin or leave something obligatory. **3)** The last is the **permissible** type, such as the natural fear one feels from wolves and other wild animals.

Asceticism: It is to renounce something for that which is better than it. Renouncing this world relieves one's heart and body, but longing for it increases worry and anxiety. Loving this world is the source of all sins, and hating it is the cause of every deed. Renouncing this world is to remove it from your heart, not to remove it from your hands while your heart is still attached to it, for that is the asceticism of the ignorant people. The Prophet (Ṣal-lal-laahu alaihi wa sal-lam) said: ***“How great is good wealth when it is put in the hands of a righteous man!”*** (Ahmad).

There are five types of poor people when dealing with wealth: 1) A person who turns away from wealth detesting it and keeping away from its harm and distraction. This is **an ascetic**. **2)** A person who is not pleased by gaining it, nor does he hate it in a way that may harm him. This is **satisfied person**. **3)** A person who prefers to have wealth due to his love of it, but not to the extent to go after it. If it comes to him, he takes it and is happy with that, but if there are difficulties in gaining it, he doesn't busy himself with it. This is a **content person**. **4)** A person who does not seek it because he is incapable of doing so, otherwise he has a desire for it. If he found a way to gain it even with difficulty, he would try. This is a **concerned person**. **5)** A person who seeks it out of necessity, such as a hungry or naked person who does not have food or clothing. This is a **desperate** person.

A Composed Dialogue

A man by the name of *Abdullah*[1] met a man named *Abd-un-Nabi*[2] and felt apprehension of this name, thinking, "How can someone make himself the slave and worshipper of someone other than Allah?!" *Abdullah* thus addressed *Abd-un-Nabi*, saying: "Do you worship someone other than Allah?" *Abd-un-Nabi* replied. "No! I do not worship anyone other than Allah. I am a Muslim and I worship Allah alone."

Abdullah : Then why does your name resemble some Christians names, like *Abd-ul-Maseeh* [3]. It's not strange to hear this name amongst them since they worship Jesus (عليه السلام). Those that hear your name will immediately think that you worship the Prophet (*Ṣal-lal-laahu alaihi wa sal-lam*). This is contrary to Muslim belief about the Prophet. Muslims do believe that Muḥammad (*Ṣal-lal-laahu alaihi wa sal-lam*) was a Messenger of Allah, but still they must believe that he was merely a slave and worshipper of Allah.

Abd-un-Nabi : But Prophet Muḥammad (*Ṣal-lal-laahu alaihi wa sal-lam*) is the best human ever raised amongst humanity, and he is the leader of all Messengers. We name ourselves with this name seeking its blessings and seeking to draw near to Allah by his elevated status and special position. We seek intercession of the Prophet (*Ṣal-lal-laahu alaihi wa sal-lam*) by his status and position. That's not all, my brother's name is *Abd-ul-Ḥussein*[4] and my father's name is *Abd-ur-Rasool* [5]. Calling ourselves by these names is an old and wide custom amongst our people. Don't be too strict in this issue. The matter is simple and religion is easy.

Abdullah : This is another issue even worse than the first: to seek from other than Allah what only He can give. Calling upon the Prophet (*Ṣal-lal-laahu alaihi wa sal-lam*) or someone lesser in status, such as Hussein (*Raḍi Allahu anhu*) or other righteous people, for something that only Allah is able to give is an act in total contradiction to the *Tawḥeed* which we have been commanded to implement. It is in direct opposition to the meaning of the statement *Laa Ilaaha Ill-Allah*.

I shall present to you some examples that will show you the importance of this issue, and that there are terrible consequences for calling oneself by these names. I have no goal or intention except to clarify the truth and follow it, to make falsehood clear and to avoid it, and to enjoin goodness and forbid evil. Only Allah is the only One who helps, and we place our trust in Him. There is no power or strength except by Allah (*subḥānahu wa ta'ālā*). But before I do so, let me remind you of the saying of Allah (*subḥānahu wa ta'ālā*): ***"The answer of the believers, when summoned to Allah and His Messenger, in order that He may judge between them, is no other than this: they say, 'We hear and we obey'."*** [24:51]

And Allah said: ***"And if you dispute about anything, refer back to Allah and His Messenger if you truly believe in Allah and the Last Day."*** [4:59]

Now… you said that you declare that Allah is One, and that you testify *Laa Ilaaha Ill-Allah*. Can you explain its meaning?

Abd-un-Nabi : *Tawḥeed* is to believe that Allah exists, that He created the heavens and the earth, that He gives life and death, that He controls all existence, and that

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[1] *Abdullah* literally means the slave/worshipper of Allah.
[2] The slave/worshipper of the Prophet.
[3] The slave/worshipper of the Messiah, i.e. Jesus. This is a common name among Arab Christians.
[4] The slave/worshipper of Hussein, the grandchild of the Prophet and son of Ali.
[5] The slave/worshipper of the Messenger.

He is the Provider and Sustainer, the Omniscient, the Sublime, the All-Capable…”

Abdullah : If only this is what *Tawḥeed* means, then Pharaoh and his people, Abu Jahl and others would be considered monotheists as well. They were not ignorant of the fact that Allah exists, nor are the majority of the polytheist. Pharaoh, who claimed Divine Lordship for himself, believed in the depth of his heart that Allah exists and that only He has control of the creation. The proof for this is that Allah (subḥānahu wa ta'ālā) said: ***“And he (Pharaoh) denied it in injustice and arrogance but knew in himself with certainty…”*** [27:14]

This acknowledgement became clear when he was about to drown. In reality, the *Tawḥeed* for which Allah sent the Messengers, for which He revealed the sacred scriptures, and on account of which the Quraish[1] were fought is singling out Allah in worship. Worship is defined to be all that Allah loves and is pleased with, from our speech and actions, whether done by our hearts or our limbs.

The word *ilaah* in the phrase *Laa Ilaaha Ill-Allah* means *something or someone worshipped*, and thus the meaning of *Laa Ilaaha Ill-Allah* is that nothing and no one has the right to be worshipped except Allah.

Do you know why Allah sent messengers to the earth, the first being Noah (عليه السلام)?

Abd-un-Nabi : To call the *mushrikoon* (those who associate something with Allah in worship) to the worship of Allah alone, and to abandon all partners they ascribed to Him.”

Abdullah : Yes, that’s right. And in what way were the people of Noah committing *shirk* (associating something with Allāh in worship)?

Abd-un-Nabi : I don’t know.

Abdullah : Allah sent Noah to his people when they exaggerated the affairs of certain righteous men: *Wadd*, *Suwaa’*, *Yaghooth*, *Ya’ooq* and *Nasr*.[2]

Abd-un-Nabi : Do you mean that *Wadd*, *Suwaa’* and the others were pious people and not the names of some wicked leaders of the disbelievers?”

Abdullah : Yes indeed, they were righteous people whom the people of Noah took as objects of worship. Then afterwards, the Arabs followed them.

Abd-un-Nabi : What you are saying is indeed strange!

Abdullah : Should I tell you something even more strange? The final Prophet, our leader Muḥammad (Ṣal-lal-laahu alaihi wa sal-lam), was sent by Allah to a people who would seek forgiveness from Allah when they sinned, a people who worshipped Allah, performed *ṭawaaf* around the Ka’bah, performed *ṣa’y* between Ṣafaa and Marwah, performed Ḥajj, and gave charity. They did all these acts of worship, but they would make some creation, such as angels and saints, as intermediaries between themselves and Allah. They wished to draw near to Allah through them and seek their intercession.

Muḥammad (Ṣal-lal-laahu alaihi wa sal-lam) was sent to them to renew the religion of their father, Ibraheem (عليه السلام) (Abraham), and to inform them that these beliefs that they held and acts of worship which they performed are to be directed exclusively to Allah; they should not be rendered to anyone other than Him. He alone is the Creator, and no other have any right to share in these things. He is the only Provider and Sustainer.

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[1] The Arab tribe who persecuted the early Muslims in the time of the Prophet.

[2] See *Surat-Nooḥ* [71:23] .

The seven heavens and seven worlds and everything they encompass are all under His dominion and control. Even those so-called gods that they worshipped acknowledge that they are under Allah's dominion and control.

Abd-un-Nabi : These are some strange things which you are saying, do you have any proof ?

Abdullah : There are many proofs. One is the saying of Allah (subḥānahu wa taʿālā): ***"Say, 'Who provides for you from the heaven and the earth? Or who controls hearing and sight. And who brings the living out of the dead and brings the dead out of the living? And who arranges every matter?' They will say 'Allah' so say 'Then will you not fear Him?'"*** [10:31]

Another is the saying of Allah: ***"Say: 'To whom belongs the earth and whoever is in it, if you should know?' They will say 'To Allah.' Say, 'Then will you not remember?' Say 'Who is Lord of the seven heavens and Lord of the Great Throne?' They will say 'To Allah.' Say 'Then will you not fear Him?' Say 'In whose hand is the realm of all things - and He protects while none can protect against Him, if you know?' They will say 'To Allah.' Say 'Then how are you deluded?' Rather We have brought them the truth and yet indeed they are liars."*** [23:84-91]

These polytheists would say in invocation to Allah during the Ḥajj: "Here I am at Your service, O Allah! Here I am at Your service. Here I am at Your service, and You have no partner. Except for a partner whom You own. You own him and all that he owns."

Thus, the pagan Arabs used to acknowledge that Allah alone administers all affairs of the universe, a belief known as *Tawḥeed ar-Ruboobiyyah*, but this acknowledgement did not make them Muslims.

What made these people disbelievers was the fact that they supplicated to angels, prophets, and other righteous people with the intention of seeking their intercession and to draw near to Allah. Therefore, it is obligatory to direct all supplication, vows, sacrifices, seeking of aid, and all other acts of worship to Allah alone.

Abd-un-Nabi : If *Tawḥeed* does not only mean, as you say, acknowledging the existence of Allah and his total control of everything in the universe, then what is it?

Abdullah : The *Tawḥeed* for which Allah sent the Messengers and revealed the Sacred Scriptures, and which the *mushrikoon* (those who associate something with Allah in worship) refused to accept was to single out Allah in worship, directing worship to Him alone and none else. This *Tawḥeed* entails that one does not direct any worship to beings other than Allah, whether it be supplication, vows, offering sacrifice, seeking help and aid, or anything else. This is the *Tawḥeed* which is intended in the phrase *Laa Ilaaha Ill-Allah*.

The *mushrikoon* understood that the word *ilaah* meant those objects to which they directed worship, whether they were angels, prophets, saints, trees, graves or *jinns*.[1] They did not understand the word *ilah* to mean the Creator, the Provider, or the Administrator, since they knew that it was only Allah who had these traits, as mentioned before. The Prophet (Ṣal-lal-laahu alaihi wa sal-lam) came to call them to this phrase of

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[1] The *Jinn* are a creation of the Unseen parallel to humans and have a free will. They are often known in English as 'spirits'.

Tawḥeed: the *Shahaadah* (testimony) of *Laa Ilaaha Ill-Allah* and its practical implementation, not merely saying it with one's tongue.

Abd-un-Nabi : It is as if you are saying that the pagan Arabs of the tribe of Quraish were more knowledgeable about the meaning of this phrase than many Muslims today!

Abdullah : Yes, this is the sad reality. The ignorant disbelievers knew that the Prophet (Ṣal-lal-laahu alaihi wa sal-lam) meant by this phrase that one should single out Allah in worship and disbelieve in all those who are worshipped other than Allah, and that they must reject them.

When he said to them, "*Laa Ilaaha Ill-Allah!*" they said, as Allah mentions: ***"Do you make all the gods to be One God - this is indeed an amazing thing!"*** [38:5]

They did believe, however, that Allah is the only being who controls the entire universe. If the most ignorant of the disbelievers knew this, what is truly amazing is that many who claim to be Muslims today do not know the meaning of this phrase, something which the ignorant pagans even knew.

Many Muslims think that Islam is the mere verbal pronunciation of this phrase of *Tawḥeed* without having anything to do with belief in its meaning. What good can be found in people who claim to follow Islam when the ignorant pagans of the Quraish were more knowledgeable than them of the meaning of *laa ilaah ill-Allah*!

Abd-un-Nabi : But I do not associate others with Allah. Rather, I bear witness that there is no Creator, Provider or Sustainer except Allah, and that none have any power to benefit or harm except Allah alone, without peer or partner. I also bear witness that not even Muḥammad (Ṣal-lal-laahu alaihi wa sal-lam) has the power to bring benefit or harm, not even to himself, moreover those less than him in status, such as Ali, *Ḥussein* (Radi Allahu anhu) Abdul Qadir al-Jilani and others. But I am a sinner, and these righteous people hold a special status with Allah. So I ask them to intercede for me by their special status.

Abdullah : As I already mentioned, the Qur'an narrates that the people against whom the Prophet (Ṣal-lal-laahu alaihi wa sal-lam) fought acknowledged what you do as well. They believed that their idols have no control over any aspect of the universe, and they as well only sought intercession by their special status. I have already given you proof about this from the Qur'an.

Abd-un-Nabi : But these verses were revealed in relation to those that worshipped idols! How can you equate the prophets and the righteous with idols?

Abdullah : Some of these idols, as stated before, were named after certain righteous people, just as they were in the time of Noah (عَلَيْهِ السَّلَام). The disbelievers only sought their intercession because of special status they held with Allah. The proof for this is the saying of Allah (subḥānahu wa ta'ālā) : ***"And those who take friends and allies besides Him say 'We only worship them that they may bring us nearer to Allah in position.'"*** [39:3]

As for your saying, "How can you equate the prophets and saints with idols?" The answer is that some of the disbelievers to whom the Prophet (Ṣal-lal-laahu alaihi wa sal-lam) was sent used to call on saints, as Allah said : ***"Those whom they invoke seek means of access to their Lord, striving as to which of them would be nearest, and they hope for His mercy and fear His punishment. Indeed, the punishment of your Lord is ever feared."*** [17:57]

Others used to call upon Jesus and his mother Mary (عَلَيْهِمَا السَّلَام), as Allah said:

"…when Allah will say 'O Jesus, Son of Mary did you say to the people 'Take me and my mother as deities besides Allah?' He will say 'Exalted are You! It was not for me to say that to which I have no right…" [5:116]

Some of the pagans also would call out to the angels, as Allah (subḥānahu wa ta'ālā) said: ***"The Day when He will gather them all and then say to the angels: 'Did these people used to worship you?'"*** [34:40]

You should reflect over these verses, since they prove that Allah equally deems as disbelievers those that direct worship to idols, and those that direct worship to angels, prophets and saints. The Prophet (Ṣal-lal-laahu alaihi wa sal-lam) fought against all of them without differentiation.

Abd-un-Nabi : The disbelievers sought their benefit, but I don't. I bear witness that Allah is the one who brings benefit and harm and controls all things, and I do not seek this except from Allah (subḥānahu wa ta'ālā). The saints have no power to do these things. I only direct myself to them hoping that they intercede for me before Allah.

Abdullah : What you just said is exactly what the disbelievers said. The proof is the saying of Allah (subḥānahu wa ta'ālā):***"And they worship other than Allah that which neither harms them nor benefits them saying, 'These are our intercessors with Allah.'"*** [10:18]

Abd-un-Nabi : But I do not worship anyone except Allah. To resort and supplicate to them is not worship!

Abdullah : I ask you, do you admit that Allah made it obligatory upon you to make your worship purely for Allah alone, and that this is Allah's right upon you? As Allah (subḥānahu wa ta'ālā) said: ***"And they were not commanded except to worship Allah being totally sincere to Him in religion, inclining towards the truth and away from falsehood."*** [98:5]

Abd-un-Nabi : Yes, certainly. Allah has made this a duty upon me.

Abdullah : I ask you to explain to me what this thing is that Allah made obligatory upon you. What does it mean to make your worship purely for Allah alone?"

Abd-un-Nabi : What do you exactly mean by this question?

Abdullah : Pay close attention to what I am saying so you can understand. Allah (ﷻ) said: ***"Call upon your Lord in humility and privately; indeed, He does not like transgressors."*** [7:55]

Is suppl an act of worship done for Allah?

Abd-un-Nabi : Yes, it is the basis of worship, as in the *hadeeth*: ***"Supplication is worship."*** (Abu Dawud)

Abdullah : As long as you acknowledge that it is worship, if you were to supplicate to Allah night and day in fear and hope for some of your needs, and then you supplicate to a prophet, angel or saint at his gravesite for the same needs, have you associated others with Allah in this worship?

Abd-un-Nabi: Yes, I would have associated others with Allah. That is correct. Its clear.

Abdullah : I'll give you another example, the saying of Allah (subḥānahu wa ta'ālā) : ***"Therefore pray to Allah and sacrifice to Him."*** [108:2]

If you understand what this means and obeyed this command of Allah by slaughtering an animal for Him, is your slaughtering an act of worship done for Allah?

Abd-un-Nabi : Yes, it is worship.

Abdullah : Then if you were to sacrifice an animal for a creature, such as a prophet, a *jinn*i or someone else along with Allah, have you associated others with Allah in this worship?

Abd-un-Nabi : Yes, this is undoubtedly an act of *shirk* (associating something with Allah in worship).

Abdullah : I have given these two examples, supplication and offering sacrifice, because supplication is one of the most important verbal types of worship, and offering sacrifice is one of the most important acts of physical worship.

Nevertheless, worship is not limited to these two types; rather, it includes many other forms as well, such as vows, swearing oaths, seeking refuge and seeking aid, and so on.

Another thing, did the polytheists about whom the Qur'an was revealed worship angels, the saints, the idol Al-Lat and others?"

Abd-un-Nabi : Yes they did.

Abdullah : Were they doing any acts of worship other than supplication, offering sacrifice, seeking refuge, seeking aid and resorting to them? They acknowledged that they were the slaves of Allah and under His total dominance, and that Allah controlled all things, yet they supplicated and resorted to them because of the high rank they held, seeking their intercession. This fact is as clear as daylight.

Abd-un-Nabi : Do you deny that the Prophet (Ṣal-lal-laahu alaihi wa sal-lam) will intercede and do you disavow yourself from it?

Abdullah : No, I do not deny it at all, nor do I disavow myself from it. Indeed he is the one who will intercede, and his intercession will be accepted.

I look forward to his intercession. But this matter of intercession is entirely in the command of Allah, as He (subḥānahu wa taʻālā) said: ***"Say: For Allah is all intercession…"*** [39:34]

Intercession can only be granted by Allah's permission, as He (subḥānahu wa taʻālā) said: ***"Who is it that can intercede with Him except by His permission?"*** [2:255]

The Prophet (Ṣal-lal-laahu alaihi wa sal-lam) can never intercede for anyone except after Allah's permission, as He (subḥānahu wa taʻālā) said : ***"And they cannot intercede except on behalf of one whom He approves."*** [21:28]

Allah is not pleased with anything except *Tawḥeed*, as He said : ***"And whoever seeks another religion besides Islam, it will not be accepted from him and he will be of the losers in the Hereafter."*** [3:85]

If we agree that all intercession is entirely in the command of Allah and only by His permission, and that neither the Prophet (Ṣal-lal-laahu alaihi wa sal-lam) himself nor anyone else can intercede for anyone unless Allah approves of it, and that this intercession will only be granted for those who truly single out Allah in worship (*Tawḥeed*), it should be clear that intercession is an exclusively right of Allah.

For this reason, I ask Allah for the intercession of His Prophet (Ṣal-lal-laahu alaihi wa sal-lam) by saying, "O Allah, do not deprive me of the intercession of the Prophet," "O Allah I ask You to allow him to intercede for me," and similar invocations.

Abd-un-Nabi : We have agreed that it is not allowed to ask from someone what he is not able, but Allah has given the Prophet (Ṣal-lal-laahu alaihi wa sal-lam) the right to intercede. Since he has been given this right, he is able to do it. Thus as such, I am allowed to ask him for what he is able, and this is not associating him as a partner with Allah.

Abdullah : Had Allah (subḥānahu wa ta'ālā) allowed you to do so, this would have been true. But Allah (subḥānahu wa ta'ālā) has said : ***"And do not supplicate another along with Allah."*** [72:18]

Seeking intercession is a type of supplication. The one (Allah) who gave the Prophet (Ṣal-lal-laahu alaihi wa sal-lam) the right to intercede is the one who prohibited you to call out in supplication to any person or thing other than Him, no matter who or what.

Another important point is that intercession will also be granted to people other than the Prophet (Ṣal-lal-laahu alaihi wa sal-lam), since it has been narrated that the angels, the children who have died before puberty, and the righteous will be given the right to intercede as well. Is it allowed then to seek their intercession as well since Allah will allow them to intercede?

If you affirm this, then you have again reverted to the worshipping of the righteous which Allah mentions in the Qur'an. And if you do not, your previous claim – that you are asking the Prophet (Ṣal-lal-laahu alaihi wa sal-lam) for his intercession since Allah gave him the right – is invalid.

Abd-un-Nabi : But I don't associate others in the worship of Allah. Resorting to the righteous is not *shirk*.

Abdullah : Do you admit and acknowledge that the prohibition of *shirk* in the worship of Allah is greater than the prohibition of fornication and adultery, and that Allah does not forgive the sin of *shirk*?

Abd-un-Nabi : Yes, I do. This fact is very clear from the Qur'an.

Abdullah : You have just denied that you have committed *shirk*, a sin which Allah has prohibited. Will you, by Allah, clarify for me what kind of *shirk* you are talking about and claiming you have not committed?

Abd-un-Nabi : *Shirk* is to worship idols, to direct oneself to them, to seek things from them and to fear them.

Abdullah : And what is worshipping idols? Do you think that the disbelievers of Quraish used to believe that those pieces of wood and stone create, provide sustenance and control the affairs of those who call out to them in supplication? They didn't believe this, as I have explained before.

Abd-un-Nabi : I don't believe that either. Rather, I believe that worshipping idols is directing oneself to a piece of wood or stone, a grave or any other thing, supplicating it or offering a sacrifice to it, and saying that this is done to draw near to Allah, and to keep harm away through the blessings of these deeds.

Abdullah : This is true. This is exactly what you do at these stones, tombs, graves and other places. Moreover, when you mention that *shirk* is the worship of idols, do you mean that it is limited to those types of deeds alone, and that relying upon the righteous and supplicating them is not classified as *shirk*?

Abd-un-Nabi : Yes, that is what I meant.

Abdullah : Then how do you interpret all these verses of the Qur'an we mentioned before which clearly state the unlawfulness of relying on the prophets, the righteous and the angels, and indicate the disbelief of those that do these actions.

Abd-un-Nabi : But those who supplicate to the angels and prophets were not regarded as disbelievers for this reason. They only became disbelievers when they said that the angels are the daughters of Allah and that Jesus Christ is the son of

Allah. As for us, we don't say that Abdul-Qadir is the son of Allah or that Zainab is the daughter of Allah.

Abdullah : To declare that Allah has a son or daughter is totally different kind of disbelief than what we are talking about. Allah (*subḥānahu wa ta'ālā*) said : ***"Say: He is Allah: the One: the eternally absolute and independent whom all seek for their needs. He is not begotten nor He begets."*** [112:1-3]

Whoever denies this has become a disbeliever, even if he does not deny the end of this chapter [which says : *"And there is no one who is His peer or likeness."* [112:4]

Allah (*subḥānahu wa ta'ālā*) also said: ***"Allah has not taken any son, nor has there ever been with Him any deity - then each deity would have taken what it created and some of them would seek to overpower others. Allah is Exalted above what they describe."*** [23:91]

Thus Allah has distinguished between these two kinds of disbelief. Another proof is that the polytheists who supplicated *Laat* (a famous pagan idol) because he was a righteous person did not make him the son of Allah.

Similarly, those that worship the *jinn* do not make them the sons of Allah. The books of jurisprudence of the four schools: the Hanafi, Maaliki, Shafi'i and Hanbali schools – all mention in the chapters dealing with apostasy and apostates, that whoever says that Allah has a son or a daughter is an apostate from Islam, and whoever associates partners with Allah is an apostate as well. This shows that they also distinguished between the two kinds of disbelief.

Abd-un-Nabi : But Allah says : ***"And indeed the friends of Allah have no fear on them and they will not be sad."*** [10:62]

Abdullah : We believe that this is true, yet we also believe that they are not to be worshipped. We reproach that they are worshipped along with Allah, and they are associated with Him in worship.

However, it is obligatory for us to love the friends of Allah and follow their good examples. We must acknowledge any miraculous events associated with them, unlike the innovators who deny them. Islam, the religion of Allah, is a middle path between two extremes.

Abd-un-Nabi : Those upon whom the scriptures of the Qur'an were revealed did not declare their testimony of *Laa Ilaaha Ill-Allah*. They also denied the prophethood of Muḥammad (*Ṣal-lal-laahu alaihi wa sal-lam*) the Messenger of Allah. They denied the Day of Judgment and the truthfulness of the Qur'an, describing it as some kind of sorcery.

We, on the other hand, testify that there is none that has the right to be worshipped except Allah and that Muḥammad is the Messenger of Allah. We believe in the Qur'an, the Hereafter and resurrection, and we also pray and fast. How can you say that we are like those people?

Abdullah : There is a consensus among the scholars that if a person affirms the truth of the Messenger of Allah (*Ṣal-lal-laahu alaihi wa sal-lam*) in one thing and belies him in another, then he is a disbeliever and hasn't entered Islam.

This rule is also applicable to anyone who believes in some parts of the Qur'an and disbelieves in other parts, or acknowledges *Tawḥeed* but denies the obligation of prayer, or acknowledges *Tawḥeed* and prayer but denies the obligation of Zakah,

or acknowledges all these things but denies the obligation of fasting Ramadan, or acknowledges all the previous but denies the obligation of Ḥajj.

When some people at the time of the Prophet (Ṣal-lal-laahu alaihi wa sal-lam) did not comply with the duty of Ḥajj, Allah revealed about them : ***"And Pilgrimage thereto is a duty men owe to God; those who can afford the journey, but if anyone disbelieves then verily Allah stands not in need of any of His creatures."*** [3:97]

Whoever denies the resurrection is a disbeliever by the consensus of the Muslims. Thus Allah made it quite clear in His Book that whoever believes in some rulings of Islam and disbelieve in others is undoubtedly a disbeliever.

Instead, Muslims are ordered to comply with all of the rulings of Islam. So do you acknowledge that those who believe in some rulings of the Islam and disbelieve in others are disbelievers?

Abd-un-Nabi : Yes, I do. It is crystal clear in the Qur'an.

Abdullah : Therefore, if you acknowledge that the one who declares the Prophet (Ṣal-lal-laahu alaihi wa sal-lam) to be truthful and then denies the obligation of prayer, or if he acknowledges everything but denies the resurrection, then – according to all of the schools of jurisprudence – he is a disbeliever and this was made clear in the Qur'an. *Tawḥeed* is the greatest of the obligations which has been brought by the Prophet (Ṣal-lal-laahu alaihi wa sal-lam), greater than prayer, charity, fasting and pilgrimage. How can denying any one of these acts be considered disbelieving, even if a person follows the Prophet in the rest of the Islamic duties, while denying *Tawḥeed*, the religion of all of the Prophets, not be considered disbelieving?! Glory be to Allah! How amazing is this ignorance!

Reflect upon the fact that the companions of the Prophet (Ṣal-lal-laahu alaihi wa sal-lam) fought against Banu Haneefah in Yamaamah[1] while they had accepted Islam with the Prophet (Ṣal-lal-laahu alaihi wa sal-lam) and testified that there is none that has the right to be worshipped except Allah and that Muḥammad is the Messenger of Allah, and they would pray and make the call to the prayers.

Abd-un-Nabi : But those people testified that *Musailimah* was a prophet of Allah, and we say that there is no prophet after Muḥammad.

Abdullah : But you raise *Ali ibn Abi Talib*, *Adul Qadir al-Jilani* and other prophets and angels and put them in equal rank with Allah.

If putting someone in an equal rank with the Prophet (Ṣal-lal-laahu alaihi wa sal-lam) is regarded as disbelief and deems the person an apostate, even his testimony of faith and prayer not benefiting him, it is clear that raising a person to the status of divinity is even worse.

It may also be said that if the reason for judging the earlier people as disbelievers was that they coupled committed *shirk* with disbelief in the Prophet, the Qur'an, the Resurrection etc, then what do you say about what the scholars from all the schools of jurisprudence wrote about the 'Judgments concerning the Apostate,'. After mentioning various types of disbelief, they ruled that each one alone and in itself takes a person outside the fold of Islam. From these things are some which may seem insignificant to the one who committed it, such as saying something that angers Allah without actually

[1] This was a tribe who has testified to *Tawḥeed* and also the prophethood of Muḥammad (Ṣal-lal-laahu alaihi wa sal-lam), but they also heeded the call of another, Musailimah, that he received revelation from Allah.

believing in it, such as saying something jokingly or in mockery.

Those about whom the following Qur'anic verses were revealed: ***"Say 'Is it Allah and His verses and His Messenger that you were mocking?' Make no excuse. You have disbelieved after your belief."*** [9:64-65]

They claimed they were not serious about what they said and that they were just joking. However, Allah explicitly declared them to have disbelieved after having been Muslims, even though they accompanied the Prophet in the expedition of Tabuk.

Another example is when the companions of the prophet (Ṣal-lal-laahu alaihi wa sal-lam) came by a tree worshipped by non-muslims, they asked the prophet to assign for them a tree just like the non-muslims. The Prophet (Ṣal-lal-laahu alaihi wa sal-lam) swore a solemn oath by Allah that their request was just like that of the Israelites when they said to Moses (as Allah mentions) : ***"Make for us a god like the gods they have."*** [7:138]

Abd-un-Nabi : But the Israelites and those that asked for a tree to hang their weapons and devote themselves to it didn't become disbelievers by their mere asking.

Abdullah : They did not become disbelievers, since they didn't carry out what they asked for. If they would have done so they would have become disbelievers. If those people that the Prophet (Ṣal-lal-laahu alaihi wa sal-lam) reproached had disobeyed the Prophet (Ṣal-lal-laahu alaihi wa sal-lam) and taken a 'tree' for themselves after his prohibition they would have disbelieved.

Abd-un-Nabi : But I have another problem concerning the story of Usamah ibn Zaid (subḥānahu wa taʿālā) when he killed the person [in battle] even after he cried "*Laa Ilaaha Ill-Allah*". The Prophet (Ṣal-lal-laahu alaihi wa sal-lam) rebuked him saying: ***"O Usamah! You killed him after him having said Laa Ilaaha Ill-Allah?"*** (al-Bukhari) and the saying of the Prophet (Ṣal-lal-laahu alaihi wa sal-lam): ***"I have been commanded to fight against all people until they say Laa Ilaaha Ill-Allah..."*** (Muslim)

How do we reconcile these two narrations and what you have just said? Guide me, and may Allah guide you."

Abdullah : It is well known that the Prophet (Ṣal-lal-laahu alaihi wa sal-lam) fought against the Jews, while they said *Laa Ilaaha Ill-Allah*. The companions fought against the followers of Musailimah, who also testified that there is no deity worthy of worship except Allah, and that Muḥammad is the Messenger of Allah and would even offer prayers.

Those who deny the resurrection are disbelievers, as you just acknowledged.

Similarly, if someone denies any of the pillars of Islam, he is a disbeliever even if he says *Laa Ilaaha Ill-Allah*. How can it be possible that the pronunciation of this phrase *Laa Ilaaha Ill-Allah* is not accepted from those who deny thing from the branches of Islam, and at the same time be accepted from those who deny its base, *Tawḥeed*, the most basic foundation preached by all prophets?

I don't think you understand these narrations properly. In the narration of Usamah (subḥānahu wa taʿālā), the Prophet (Ṣal-lal-laahu alaihi wa sal-lam) rebuked him because he killed someone after having claimed Islam by saying *Laa Ilaaha Ill-Allah*. Usamah had thought that the man only said this fearing for the loss of his life.

Anyone who declares their belief in Islam must be protected, unless he does not act accordingly. Allah (subḥānahu wa taʿālā) said: ***"O you who believe, when you go forth in the cause of Allah, investigate fully and do not say to one who gives you a greeting of peace: 'You are not a believer', aspiring for the goods of worldly life; for with Allah are many***

acquisitions. You were like that before then Allah bestowed His favor (with Islam) upon you: so investigate, indeed Allah is ever acquainted with all that you do." [4:94]

The second narration you mentioned conveys the same meaning: to hold back from anyone who professes Islam and *Tawḥeed* unless he acts in a way that contradicts with what he professes.

This claim is supported by the fact that the same Prophet (*Ṣal-lal-laahu alaihi wa sal-lam*) who said to Usamah: ***"You killed him after he said Laa Ilaaha Ill-Allah?"***, and who said: ***"I have been commanded to fight the people until they say Laa Ilaaha Ill-Allah."*** Also, he said about the *Khawarij*: ***"Wherever you meet them, kill them,"*** (al-Bukhari)

even though the *Khawarij* were amongst the most fervent in worshipping and glorifying Allah, to the extent that the companions of the Prophet would belittle their own worship in comparison with theirs!

The *Khawarij* learnt from the companions, professed Islam and did many acts of worship, yet all these things did not prevent the companions from fighting and killing them when they clearly violated the Islamic law.

Abd-un-Nabi : So what would you say about the fact that people will seek help from Adam, then Noah, then Abraham, then Moses, then Jesus, peace be upon all of them, as has been authentically reported. All of them will excuse themselves, and finally people will seek the aid of Muḥammad. This shows that seeking aid from others besides Allah is not committing *shirk*.

Abdullah : You are confusing things. We acknowledge that seeking aid from a living and present person is not incorrect if he is able to provide that help.

This is similar to what Allah mentioned about Moses (عليه السلام) : ***"And the one from his faction called for his aid against the one from his enemy..."*** [28:15]

This is also similar to one asking help from others else in times of warfare and other affairs which are within their capabilities.

What we are reproaching is that type of seeking aid which is considered an act of worship, that type in which you seek aid from the righteous at their graves, or when they are not present, or you ask them for things that only Allah can do.

On the Day of Resurrection, however, people will seek the aid of the prophets to supplicate to Allah for the judgment to commence and to ease the calamity of that situation for the people of Paradise. This kind of seeking aid is allowed in this life as well as the Hereafter: to approach a righteous person whom you meet personally and hears your words, and then say to him, "Supplicate to Allah for me."

This is like what the companions of the Prophet (*Ṣal-lal-laahu alaihi wa sal-lam*) used to do in his life. But after he died, they ceased to do so - May Allah forbid (such blasphemy). They never asked him at his grave. Rather, scholars throughout history have even rebuked people who merely sought to supplicate to Allah[1] at the grave of the Prophet (*Ṣal-lal-laahu alaihi wa sal-lam*).

Abd-un-Nabi : What do you say about the story of Ibraheem (عليه السلام) when he was thrown into the fire, and *Jibreel* (the angel Gabriel عليه السلام) came to him while he was in the air before he was about to land in the fire? *Jibreel* asked him, "Are you in

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[1] They do so believing that there is more chance that Allah would accept their supplications due to the blessings of the place.

need of help?" He replied, "If it is from you, then I am in no need of it."

If seeking aid was *shirk*, then *Jibreel* wouldn't have offered it to Ibraheem.

Abdullah : This dubious claim is no different from the previous one. Moreover, the narration is not even authentic.

But say we were to assume that it is authentic, *Jibreel* did actually have the ability to help him in this affair, as Allah describes : ***"[A revelation] taught to him (Muḥammad (Ṣal-lal-laahu alaihi wa sal-lam)) by the one who is Very Strong [Jibreel]."*** [53:5]

If Allah (subḥānahu wa ta'ālā) had allowed *Jibreel* to take the fire, its surroundings and the mountains themselves and throw them to some place in the east or west, he would have been able to do it. The case here is like that of a rich man offering to lend some money to a poor man who is in need, but the poor man refuses and prefers to wait for Allah's sustenance, so that no one will have a favor or merit to hold over him. This is no way comparable to that type of seeking aid which is considered worship and *shirk* common nowadays.

My brother, you should also know that the people of before to whom the Prophet Muḥammad (Ṣal-lal-laahu alaihi wa sal-lam) was sent committed forms of *shirk* (associating something with Allah in worship) lesser than those committed by people nowadays, and we can say this due to three reasons:

1. The polytheists of before used to worship others besides Allah only in times of ease. In times of calamity, they would call out supplicating to Allah alone, as is proved in the verse : ***"And when they ride a ship on sea they supplicate Allah, sincere to Him in religion, but when He delivers them safely to the land - Lo, they associate partners with Him."*** [29:65]

Allah (subḥānahu wa ta'ālā) also said: ***"And when waves come over them like canopies they supplicate Allah, sincere to Him in religion, but when He delivers them to the land, there are some of them who are moderate (in faith). And none rejects Our signs except every treacherous and ungrateful."*** [31:32]

The polytheists whom the Prophet (Ṣal-lal-laahu alaihi wa sal-lam) fought against supplicated to Allah as well as others only in times of ease. In times of hardship, they would call out supplication to Allah Alone, and abandon their other gods. But the polytheists of today invoke others besides Allah both in the times of ease as well as crisis. If some difficulty arises, you see them calling out: "*Yaa Rasoolallah*! (O Messenger of Allah!)," "*Ya Hussein*!"(O *Hussein*) and others. Unfortunately, only a few understand this point.

2. The polytheists of before used to call out to truly righteous people who truly held a high status with Allah, such as the prophets, the righteous, the angels, or at least stones and wood that is an obedient creature of Allah. The polytheists of today, however, call out supplicating to the most wicked and evil of people (some of their tyrants and wicked leaders).

Those that hold these beliefs in regards to the pious or obedient wood or stone are in a better state than those who hold these beliefs in people well-known for their evilness and corruption.

3. Most of the *shirk* committed by people during the time of the Prophet (Ṣal-lal-laahu alaihi wa sal-lam) violated Allah's sole right to worship (*Tawḥeed al-Ulooliyyah*), and not His

exclusive powers and dominion (*Tawḥeed ar-Ruboobiyyah*). These days, however, people commit *shirk* in Allah's dominion and powers as well as His sole right to be worshiped. For example, they attribute 'nature' as the entity which controls events in the universe and brings life and death, etc.

Let me conclude now by mentioning a great issue by which you will understand that which has proceeded.

There is no disagreement about the fact that *Tawḥeed* must be a belief held by the heart, proclaimed by speech, and acting accordingly. If any one of these conditions is not met, a person is not a Muslim. If the person acknowledges *Tawḥeed* but does not act according to it, he is an obstinate disbeliever like the Pharaoh and Iblis[1] (who knew the truth but opposed defiantly).

Many people in this issue make the mistake of saying that what we have mentioned is true and correct, but they are not able to abide by it as it is not allowed in their land and among their people. They say that they must agree with them and sweet talk them, or otherwise they would be harmed.

However, the person who argues the case in this manner doesn't realize that most of the leaders of disbelief know the truth, but did not abide by it for some lame excuse, as Allah said about them: ***"They have exchanged the signs of Allah for a paltry price and turned people away from His way. Indeed it is evil what they do."*** [9:9]

Likewise, whoever displays *Tawḥeed* openly in public but does not understand it and believe in it in his heart is a hypocrite. He is considered worse than an outright disbeliever, as proven by the saying of Allah : ***"The hypocrites are in the lowest dregs of Hellfire. And you will not find for them any helper."*** [4:145]

This issue becomes crystal clear if you think about what was said by the people of before. Some of them knew the truth yet did not follow it due to the fear of losing their worldly possessions, like Qaaroon, fear of losing their worldly status, like Haamaan, or fear of losing their dominion and authority, like the Pharaoh.

You will also see those who outwardly conform to *Tawḥeed*, yet they do not believe inwardly, like the hypocrites. If you could ask them what they actually believe in their hearts, they would not know.

It is crucial here to understand two verses of the Book of Allah (*subḥānahu wa ta'ālā*): The first verse is one that has proceeded, the saying of Allah : ***"Say: 'Is it Allah and His verses and His Messenger that you were mocking?' Make no excuse. You have disbelieved after your belief."*** [9:64-65]

If some of those who went out to fight against the Byzantines with the Prophet (*Ṣal-lal-laahu alaihi wa sal-lam*) disbelieved by some words they emitted from their mouths in jest, it becomes clear that someone who speaks words of disbelief or acts according to them due to the fear of losing property, status or dominion and authority, or does so for the sake of sweet talking someone is committing a more heinous act of *shirk*.

The reason for this is that the person who says something in jest does not usually believe in what he says, but rather he says it for the sake of amusing other people. On the other hand, the person who says or does disbelief fearing or desiring some

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[1] *Iblis* is the personal name of Satan.

created thing or creature, has believed truthfully in the promise of the Satan, as Allah informs us : ***"The Satan promises you poverty and bids you to do vile deeds."*** [2:268] …and feared his punishment, as Allah informs us : ***"That is only the Satan who strikes fear into his followers."*** [3:175]

This person also does not believe and does not fear the promise of Allah : ***"…and Allah promises you forgiveness from Himself and abundance."*** [2:268]

"Do not fear them (i.e. the Satan and his followers) but fear Me." [5:3]

Is a person whose condition is as mentioned above, to be affiliated to the friends and allies of Allah or to the friends and allies of the Satan?

The second verse is the saying of Allah, ***"Whoever disbelieves in Allah after his belief - except for one who is coerced while his heart is secure in faith. But those who open their breasts to disbelief, upon them is wrath from Allah and for them is a grievous punishment. That is because they preferred the life of this world over the Hereafter and that Allah does not guide the disbelieving people."*** [16:106]

Allah did not excuse anyone for pronouncing words or committing acts of disbelief except those people who did so under compulsion, their hearts reaming firm and tranquil upon faith.

No other people are excused. They are disbelievers, whatever the excuses may be, such as fear, desire or sweet talking someone, or because of the love of one's homeland, family, tribe, or property, or doing so in jest or otherwise. The only person who is excused, according to the verse, is the person who is forced into uttering or doing an act of disbelief.

However, the verse indicates that a person can only be forced to say or do an act of disbelief. One can never be forced into inwardly believing in a certain doctrine. When Allah says : ***"That is because they preferred the life of this world over the Hereafter and that Allah does not guide the disbelieving people."*** [16:107]

He makes it clear in this verse that the punishment that those people received was not because of their belief or ignorance, or their hatred of religion or love of disbelief. Rather, they were punished because of their love of worldly pleasures and preferring them over the religion, and Allah knows best.

After all this, isn't it time that you repent to your Lord, return to Him, and leave what you are doing. You have heard how important and dangerous this matter is!

Abd-un-Nabi : I seek forgiveness from Allah and return to Him. I testify that none has the right to be worshipped except Allah, and that Muḥammad is the Messenger of Allah. I reject all that I used to worship along with Allah before.

I also ask Allah to excuse me for my past and pardon me, and deal gently with me with His forgiveness and His mercy, and make me firm upon *Tawḥeed* and the correct creed and belief until I meet Him on the Day of Resurrection. I ask Allah to give you a good reward – my brother Abdullah – for presenting to me this sincere advice, for verily the religion is sincere advice, and for your rebuking of my name *Abd-un-Nabi*.

I am informing you now that I will call myself ***Abd-ur-Rahman*** (slave of the Most Merciful). I thank you for reproaching me for this incorrect belief that I had which, if I had met Allah with it, I would not ever have been saved from the punishment of Hellfire.

One last thing, could you please tell me about some reprehensible things that many people do these days?

Abdullah : Of course I will, so lend me an ear. Don't follow every issue in which the scholars have differed seeking to interpret them the way you wish and causing them to be a trial. In reality, only Allah knows the correct interpretation of these issues.

Follow the way of those who are firmly grounded in knowledge, who say about those verses of the Qur'an that seem ambiguous to them : ***"We believe in the Book; the whole of it is from our Lord."*** [3:7]

In controversial issues, be like those who follow the sayings of the Prophet (Ṣal-lal-laahu alaihi wa sal-lam): ***"Leave that which you doubt for that which you do not doubt."*** (Ahmad and at-Tirmidhi) ***"One who avoids doubtful matters clears himself in regard to his religion and his honor."*** (al-Bukhari and Muslim) ***"Sin is what disturbs your heart, and you dislike that anyone would see it."*** (Muslim),

…and: "Seek the judgments and verdicts of your heart, seek the judgments and verdicts of yourself [the Prophet (Ṣal-lal-laahu alaihi wa sal-lam) repeated this three times]. Goodness is that which soothes your soul, while sin is what disturbs it, even if people have given you its verdict." (Ahmad)

✸ Beware of following false desires, since Allah has warned against it in His saying : ***"Have you seen him who takes his desire as his god…"*** [45:23]

Beware of being fanatical about certain individuals or opinions, or about the customs and beliefs of your forefathers, since this will prevent you from following the truth.

✸ Truth is the ultimate goal of the believer and he, more than anybody else, should follow it once it is clear. Allah (subḥānahu wa ta'ālā) said : ***"And when it is said to them 'Follow what Allah has revealed' they say 'We will rather follow that which we found our fathers upon. Even though their fathers did not understand anything, nor were they guided'?"*** [2:170]

✸ Beware of blindly imitating the disbelievers, since the Prophet (Ṣal-lal-laahu alaihi wa sal-lam) said: ***"Whoever imitates a people is one of them."*** (Abu Dawud)

✸ Beware of placing your reliance and trust on other than Allah, for He (subḥānahu wa ta'ālā) said : ***"And whoever relies upon Allah – then He is sufficient for him."*** [65:3]

✸ Do not obey anything of the creation if it involves disobedience to Allah, as the Prophet (Ṣal-lal-laahu alaihi wa sal-lam) said: ***"There is no obedience to something of creation if it involves disobedience to the Creator."*** (Ahmad)

✸ Beware of harboring evil thoughts about Allah, for Allah (subḥānahu wa ta'ālā) said in a *Hadeeth Qudsi* [as related to us by the Prophet (Ṣal-lal-laahu alaihi wa sal-lam)]: ***"I am the way My slave thinks about Me."*** (al-Bukhari and Muslim)

✸ Beware of wearing a string or thread or similar charms to ward off evil before it happens or cure the problem after it befalls.

✸ Beware of wearing talismans and good luck charms to ward off the evil eye, for it is a form of idolatry. The Prophet (Ṣal-lal-laahu alaihi wa sal-lam) said: ***"Whoever wears something [amulet, etc.], will be left to it."*** (at-Tirmidhi)

✸ Beware of seeking blessings from trees, stones, buildings, relics and artifacts, since this is a form of *shirk*.

✸ Beware of believing and acting upon omens, since this is a form of *shirk*, as the Prophet (Ṣal-lal-laahu alaihi wa sal-lam) said: ***"Believing and acting upon omens is shirk, Believing and acting upon omens is shirk, Believing and acting upon omens is shirk."*** (Ahmad and Abu Dawud)

✸ Beware of believing in sorcerers, astrologers, or those that claim to know the unseen (such as soothsayers and diviners). Many magazines and newspapers have special sections devoted to their prognostications. Affirming the truthfulness of these things is *shirk*, as no one knows the unseen except Allah.

✸ Beware of claiming that the rain falls because of the movement of certain stars, since this is *shirk*. Only Allah controls the fall of the rain.

✸ Beware of swearing an oath by other than Allah, who or whatever it may, since this is a form of *shirk*. The Prophet (Ṣal-lal-laahu alaihi wa sal-lam) said: ***"Whosoever swears an oath by other than Allah has disbelieved or committed shirk."*** (Ahmad and Abu Dawud). This includes swearing an oath by the name of a prophet, by trust, status or protection or life, etc.

✸ Beware of cursing time, the wind or the extreme heat or cold, for indeed it is like cursing Allah who created them and decreed their effects.

✸ Beware of saying 'if' when some unpleasant thing occurs, since this opens the door of Satan for you and necessitates opposition to the Divine Measure of Allah (*Qadar*).

When something happens say: "Allah has decreed, and what He wills He does."

Beware of taking graves as Mosques, and do not pray in any Mosque in which there is a grave. The Messenger of Allah (Ṣal-lal-laahu alaihi wa sal-lam) said: ***"Verily those before you took the graves of their prophets as places of worship. Do not take graves as places of worship, for indeed I forbid you from that."*** (Muslim).

✸ Beware of being deceived by the fabricated narrations attributed to the Prophet (Ṣal-lal-laahu alaihi wa sal-lam) and affirming them to be true, especially concerning *Tawassul* through him or pious people from his nation. There are many viscous lies in this regards, including the saying "Seek *waseelah* (to draw near to Allah) by my status, since my status is great before Allah,' and 'If you have a crisis, then seek by those in the graves,' and 'Allah commissions at the grave of every *wali* an angel to bestow the needs of the people (who ask aid),' and 'If one of you had a good thought about a stone, it would benefit him,' and the likes.

✸ Beware of celebrating various so called religions occasions, like the Prophet's Birthday, the Night of *al-Israa* and *Mi'raj* (The Night Journey and Ascension), and night of the Middle of *Sha'ban* and other celebrations which have been fabricated by people. There is no evidence that can be used to support these celebrations, neither from the Prophet (Ṣal-lal-laahu alaihi wa sal-lam), nor the Companions, who loved him more than we do and were the keener about all that is good. If there was any good in these celebrations, the companions would have raced to perform them.

Testimony that *Laa Ilaaha Illa-Allah*

This phrase has two parts: **1) "*Laa Ilaaha*":** Which negates that anything or anyone deserves to be worshipped other than Allah. **2) "*Illa-Allah*":** Which affirms that Allah alone truly deserves to be worshipped. Allah (*subḥānahu wa ta'ālā*) said: ***"And (remember) when Ibraheem said to his father and his people: "Verily, I am innocent of what you worship, except Him (i.e Allah alone I worship none) Who did create me; and verily, He will guide me."*** [26-27:43]

Therefore it's not sufficient to worship Allah, rather you must worship Him alone. The *Tawḥeed* of a person is not correct except by singling out Allah in worship and freeing one's self from polytheism (*shirk*) and those who commit it.

It has been mentioned in a narration that "*Laa Ilaaha Ill-Allah*" is the key to Paradise. But does everyone who says it deserve to have the door of Paradise opened for him?

Wahab ibn Munabbih was asked: "Isn't the statement "*Laa Ilaaha Ill-Allah*" the key to Paradise? He answered: "Yes, but every key has a set of teeth. If you come with the key that has the correct set of grooves, the door will open for you. If you come with a key that doesn't have the correct set of grooves, the door will not open for you."

Many narrations have been reported from the Prophet (*Ṣal-lal-laahu alaihi wa sal-lam*) which explain the correct grooves which it must have. For instance he (*Ṣal-lal-laahu alaihi wa sal-lam*) said: ***"Whoever says 'Laa Ilaaha Ill-Allah' sincerely"*** and he also said ***"with certainty in his heart" and he also said "truthfully from his heart"*** and so on. These narrations clarify that in order for this key to open the gates of Paradise, '*Laa Ilaaha Ill-Allah*' must be said with submission to what its meaning entails, remaining firmly upon it throughout one's life and with other characteristics.

Based on evidence from the Qur'an and the *Sunnah*, the scholars of Islam have concluded that certain conditions must be fulfilled, and certain factors must not be present for this phrase to serve as the key to Paradise and to benefit the person who utters it.

These conditions are as follows:

❶ **Knowledge:** Its opposite being ignorance. Since every statement has a meaning, one must know the meaning of *Laa Ilaaha Ill-Allah*. The meaning of this phrase is that one rejects that anything or anyone else deserves worship, affirming it for Allah alone. Thus this phrase means 'none deserves worship except Allah. The proof that one must know the meaning is the saying of Allah (*subḥānahu wa ta'ālā*) ***"...except him who bears witness unto the truth and they know it."*** [43:86]

Also, the Prophet (*Ṣal-lal-laahu alaihi wa sal-lam*) said: ***"Whoever dies knowing that none has the right to be worshipped except Allah (Laa Ilaaha Ill-Allah) will enter paradise."*** (Muslim)

❷ **Certainty** [the opposite of which is doubt]: Certainty is to believe that none has the right to be worshipped except Allah (*Laa Ilaaha Ill-Allah*) with surety, having no doubt whatsoever. Allah (*subḥānahu wa ta'ālā*) said describing the true believers:

"The (true) believers are only those who believe in Allah and His Messenger then do not doubt, and struggle for the sake of Allah with their possessions and their selves…" [49:15]

It is not enough that a person merely utters this phrase, but he must have absolute certainty about its meaning. The Prophet (*Ṣal-lal-laahu alaihi wa sal-lam*) said: ***"I bear witness that none has the right to be worshipped except Allah (Laa Ilaaha Ill-Allah) and that I am His Messenger. None meet Allah with these two [testimonies], having no doubt about them, except that they will enter paradise."*** (Muslim).

❸ **Acceptance:** If you have knowledge of the meaning of this phrase and you are certain about it, then this should have an effect on a person: that one accepts what this phrase necessitates with their heart and tongue [by accepting Islam]. Whoever rejects the call of *Tawḥeed* and does not accept it, then he is a disbeliever, whether that rejection be due to arrogance, stubbornness or jealousy. Allah (*subḥānahu wa ta'ālā*) mentioned about the disbelievers who rejected *Tawḥeed* due to arrogance: ***"For when it was said unto them, 'none has the right to be worshipped except Allah' ('Laa Ilaaha ill-Allah') they would puff themselves up with pride [and denied it]. And they said: 'What! Shall we forsake our gods for a crazy poet?'"*** [37:35-36]

❹ **Compliance:** to *Tawḥeed* completely. This is the real test and outward proof of belief. It is to abide by what Allah legislated and abstain from what He prohibited. Allah (ﷻ) said: ***"Whoever submits his whole self to Allah and is a doer of good has indeed grasped the most trustworthy hand-hold…"*** [31:22]. This is the absolute compliance.

❺ **Truthfulness:** the opposite of which is lying. This is to say the testimony truthfully, since if one utters it without being truthful, he is a hypocrite. The proof of this is in the saying of Allah (*subḥānahu wa ta'ālā*): ***"….they say with their tongues what is not in their hearts…"*** [48:11]

❻ **Love:** The believer must love this phrase, what it necessitates, and also those who act according to it. The sign of this love is to prefer what Allah loves even though it may be against his desires. He loves those who love Allah and His Messenger, and he hates the enemies of Allah and His Messenger. He follows in the Messenger's (*Ṣal-lal-laahu alaihi wa sal-lam*) footsteps and accepts his guidance.

❼ **Purity of Intention:** This means to only say this statement seeking the face of Allah and His pleasure, As Allah (*subḥānahu wa ta'ālā*) said: ***"And they were not commanded except that they should worship Allah being sincere in their religion for Him and worshipping none except Him Alone, and establish prayer and give charity and that is the right (straight) religion."*** [98:5]

The Prophet (*Ṣal-lal-laahu alaihi wa sal-lam*) also said: ***"Allah has forbidden the Hell-fire for anyone who says 'none has the right to be worshipped except Allah (Laa Ilaaha Ill-Allah)', desiring the face (and pleasure) of Allah."*** (Al-Bukhari and Muslim)

Testimony that Muḥammad (Ṣal Allahu alaihi wa sallam) is the Messenger of Allah

In the grave the deceased will be tested with three questions. If they answer them correctly, they will be saved, and if not, they are doomed. One of these questions is 'Who is your Prophet (Ṣal-lal-laahu alaihi wa sal-lam)?[1] No one will be able to answer correctly except those who have fulfilled the conditions of this testimony, and those who Allah inspires with the answers and bestows upon him firmness in the face of this severe test.

These are the people who will benefit on that day when one's money or relatives will be of no avail. The conditions of the testimony of 'Muḥammad (Ṣal-lal-laahu alaihi wa sal-lam) is the Messenger of Allah (*Muḥammad-ur-Rasool-ullah*) are as follows:

❶ Obedience to what the Prophet (Ṣal-lal-laahu alaihi wa sal-lam) commanded, as Allah commands us to obey him : ***"Whoever obeys the Messenger, has obeyed Allah."*** [4:80]

Allah (subḥānahu wa ta'ālā) also said: ***"Say if you love Allah, then follow me: Allah will love you and forgive your sins. Verily Allah is Forgiving and Merciful."*** [3:31]

In addition to this, entering Paradise is conditional upon obedience to the Prophet (Ṣal-lal-laahu alaihi wa sal-lam) as he said: ***"All of my community of followers will enter Paradise except for those that refuse." They said: "O Messenger of Allah and who refuses?" He said: "Those that obey me will enter Paradise and those that disobey me refuse"*** (al-Bukhari).

Those that truly love the Prophet (Ṣal-lal-laahu alaihi wa sal-lam) must obey him, since obedience is the natural outcome of love. Those who claim to love the Prophet (Ṣal-lal-laahu alaihi wa sal-lam) and do not follow and obey him are not true to their claim.

❷ Belief in all what the Prophet (Ṣal-lal-laahu alaihi wa sal-lam) informed us. Whoever believes anything which has been authentically confirmed to be of his statements as false out of desire has given lie to Allah and His Messenger (Ṣal-lal-laahu alaihi wa sal-lam). The Messenger (Ṣal-lal-laahu alaihi wa sal-lam) was protected from erring in religion, as Allah (subḥānahu wa ta'ālā) said : ***"He doesn't speak from his own inclination. It is indeed a revelation revealed (to him from Allah)."*** [53:3-4]

❸ Avoiding everything he prohibited and reproached. The first and foremost thing that must be avoided is *shirk*, then the major sins, ending with the lesser sins as well as those things that are *makrooh* (disliked). The more the believer loves the Prophet (Ṣal-lal-laahu alaihi wa sal-lam), the more his faith increases. When a believer's faith increases, Allah places within him the love to perform good deeds and the hate of disbelief, wickedness and disobedience.

❹ Not worshipping Allah except by what has been legislated by His Prophet (Ṣal-lal-laahu alaihi wa sal-lam). This issue is critical, for it is not allowed to worship Allah by any act

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[1] The other two are: "Who is your God?" and "What is your religion?" (Ahmad)

except what has been shown by His Messenger (Ṣal-lal-laahu alaihi wa sal-lam), as he said: ***"Whoever innovates an act of worship in our religion, that thing is rejected"*** (Muslim)
Thus, all types of unprecedented worship is not acceptable to Allah.

Note: Be certain that loving the Prophet (Ṣal-lal-laahu alaihi wa sal-lam) is an obligation. Rather, it is not enough that one merely loves him; one should love him more than everything else, even his own self. If someone loves something, they prefer it over theirself and strive to be in agreement with it. Thus, the one who truly loves the Prophet (Ṣal-lal-laahu alaihi wa sal-lam) is the one upon whom this love can be seen. He obeys him, implements his Sunnah, implements his commands and imitates his deeds. He stays clear from what he forbids, tries to behave like him both in times of ease and hardship, and in times when he feels motivated to practice Islam and otherwise. Obedience is the fruit of love, and without it, love can never be true.

There are signs which show that one loves the Prophet (Ṣal-lal-laahu alaihi wa sal-lam). From them are the following :

1) Mentioning him a lot and sending praises upon him. If one loves something he mentions it often.

2) Longing to meet him. Anyone who loves another longs to meet his beloved.

3) Respecting him when he is mentioned. Ishaq said: The Companions of the Prophet (Ṣal-lal-laahu alaihi wa sal-lam) would not mention him after his death except that they would fall still, the hairs of their skin would stand, and they would weep.

4) Hating those who Allah and His Messenger (Ṣal-lal-laahu alaihi wa sal-lam) hate, and showing enmity to those who show enmity to them. One also should stay away from those who oppose his Sunnah and introduce new matters in his religion, such as the people of innovation (*bid'ah*).

5) Loving those who the Prophet (Ṣal-lal-laahu alaihi wa sal-lam) loved, such as the believing members of his family, his wives, and his companions from the Emigrants (*Muhajiroon*) and the Helpers (*Ansar*). One should hate those who hate them, take as enemies those who show enmity to them and curse them.

From the signs that one loves the Prophet (Ṣal-lal-laahu alaihi wa sal-lam) is that one emulates his noble character and qualities. The Prophet (Ṣal-lal-laahu alaihi wa sal-lam) was the most noble of humans in character. Aishah (Radi Allahu anha) said of him, "The character of the Prophet (Ṣal-lal-laahu alaihi wa sal-lam) was that of the Quran," (Muslim) meaning that he kept himself from committing any act which the Quran did not command. He was the bravest of people, and he would be most brave at times of battle. He was the most generous of people, and he would be most generous in Ramadan. He was the most sincere towards others and the most forbearing of people. He never sought revenge for himself, but at the same time, he was the strictest of people in regards to the commandments of Allah. He was the most humble of people and tranquil. He was shyer than a secluded virgin. He was the best of people to his family, and the most merciful of people towards the creation, and encouraged others to have mercy as well.

O Allah! Send your praises upon him, his family, his wives, his companions and those who followed them in righteousness until the Day of Resurrection, and remove them from all harm.

Purity (Taharah)

Prayer is the second pillar of Islam, and it is not valid except if performed in a state of purification. Purification is performed by means of either water or earth.

Types of Water: 1) Ṭahoor: This is that type of water which is considered clean and pure in itself, and purifies other things as well. This type can be used to purify oneself from states of ritual impurity and to clean impurity.

2) Najas: Two types of water are considered najas. **a)** A small amount of water which has been contaminated with [even a small amount of] impurity; **b)** A larger amount of water which has been contaminated with impurity, and this contamination has caused a change in its taste, color or smell.

Note: A large amount of water does not become impure if it becomes contaminated with impurities except if one of its characteristics – its color, taste or smell – has changed. A small quantity, however, is regarded impure as soon as it becomes contaminated [whether or not its characteristics change or not]. A quantity more than 210 liters is considered large, while anything less is considered small.

Utensils: It is permissible to use and decorate [one's houses] with containers and utensils made from any type of material, except of gold and silver. It is a sin to use these utensils to purify oneself [and otherwise], but the purification remains valid. It is also allowed to use the utensils and clothes of the disbelievers, except if one is certain that they are impure.

Skins of Impermissible Animals The skins of animals that are not permissible to eat are impure. There are two types of animals which are impermissible to eat : **1)** those animals that are always regarded as impermissible to eat, even if they were slaughtered in the Islamic method; **2)** those animals regarded impermissible only if they are slaughtered in an un-Islamic method.

However, the skin of the latter type may be made use of, with the condition that the skin is tanned, and thereafter used for dry objects and not liquids.

Removal of Impurities To clean oneself from the impurities which exit the anus or private area is called *Istinjaa*, whereby one cleans the passages of the urethra and anus with clean water to remove any urine, feces etc. If a stone, leaf or paper etc. is used, it is called *Istijmaar*.

The material used for *Istijmaar* should be permissible and pure, and one which is able to clean the area properly. It should not be food [1], and three or more stones [or its like] should be used. It is obligatory that one cleans himself by *Istinjaa* or *Istajmaar* whenever something comes out from his anus or privates.

When answering the call of nature, it is prohibited to remain at that place more than necessary, or to urinate or defecate in water used by people, in pathways, where people seek shade, or under a fruit-bearing tree. It is also forbidden to face the direction of the Ka'bah (*Qiblah*) during the process.

It is undesirable that one take something that has the name of Allah written on it to the place where he answers the call of nature, that one speak while in the process, or that one urinate [or defecate] in a crack or hole (as it may have an animal

[1] Neither should it be a bone or dung.

dwelling therein). One should also not touch their private parts with the right hand or face the direction of the Ka'bah (*Qiblah*) inside buildings. However, all of the above is allowed in cases of necessity.

It is preferred and desired that one washes or wipes an odd number of times, and uses both stones [or its like] and water in the process of purification.

Siwak (Miswak): It is from the *Sunnah* of the Prophet (*Ṣal-lal-laahu alaihi wa sal-lam*) to use *Siwak* to clean one's teeth and mouth. It is especially recommended to do so before each prayer, before reciting the Qur'an, before rinsing one's mouth in ablution, after waking from sleep, before entering the Mosque or one's house, and anytime when the smell of one's mouth has changed.

It is preferred that one begins with the right side while using *Siwak* or in purification, and that he uses the left hand to remove what is not desired (e.g., in removing any impurities).

Ablution (Wudoo): The essential elements[1] of wudoo are as follows:

1) Washing the face (once), including the rinsing of the mouth (madmadah) and nose (istinshaaq) by inhaling water into the nostrils and then expelling it;
2) Washing the hands and arm, from the fingertips up to and including the elbows (once); **3)** Wiping over the entire head, including wiping the ears (once); **4)** Washing the feet from the toe-tips up to and including the ankles (once); **5)**Performing the wudoo in the proper sequence, mentioned thus far. **6)**Succession, in that one washes one part after another without a long pause.

The obligatory acts[2] of *wudoo* are that one says "*Bismillah* (in the name of Allah)" before starting, and to wash the hands three times after waking from the night's sleep before one puts them into any vessel of water.

The praiseworthy acts[3] **of *wudoo* are as follows :** ✷ using the *siwak*; ✷ washing one's hands to the wrists before the face; ✷ rinsing one's mouth and nose before washing the face [and not after]; ✷ to exaggerate rinsing one's mouth and nose if they are not fasting; ✷ running one's wet fingers through the beard if it is thick; ✷ washing the areas between the fingers and toes; ✷ starting with the right parts of the body; ✷ washing each part twice or thrice; ✷ inhaling water up into the nostrils with the right hand and expelling it with the left; ✷ rubbing the body parts while washing; ✷ washing the body parts thoroughly; ✷ reciting the authentic supplications which have been mentioned in *ḥadeeth* upon completion.

The disliked actions (*makroohaat*) of *wudoo* include making it with extremely cold or hot water; washing any part more than three times; to shake off the water of any part; to wash the interior of the eye. As for drying oneself with a towel after making *wudoo* it is permissible and not considered *makrooh* [4].

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[1] Essential elements: *Rukn*, (pl, *Arkaan*). Those acts that if left, even unintentionally, obligate that one repeat the *wudoo*.

[2] If any of these obligatory acts are left out intentionally or unintentionally, it does not require that the wudoo be repeated. If they are left intentionally, however it is considered a sin.

[3] Praiseworthy acts: *Mustaḥab*. Those acts for which one will receive reward if done. If left, there is no sin.

[4] This was mentioned here as some are under the opinion that drying oneself with a towel is disliked.

Note: It is not enough to merely place water in one's mouth or a handful of water to one's nose when rinsing them. Rather, water must actually be swirled around in the mouth and inhaled (by one's breath) into the nostrils. Also, the water must be blown out from the nose (by exhalation). This is the only valid method.

The Manner of Wudoo: ✷ make intention (*Niyyah*) in your heart; ✷ say 'Bismillah' (in the name of Allah); ✷ wash both of your hands; ✷ rinse your mouth; ✷ rinse your nose by snuffing in water and blowing it out; ✷ wash your face (the extent of the face is from the hairline of the head, to the chin, and from ear to ear); ✷ wash your hands and arms [from the tips of your fingers] to your elbows; ✷ wipe over your head starting from the front working your way to the back; ✷ wipe the outer part of the ear and insert the tips of your wet forefingers into your ears and wipe inside of them; ✷ wash your feet [from the tips of the toes] to above the ankles.

Note: If a man's beard is not thick, the skin underneath it must be washed, but if it is thick, he must only wash the outer part.

Wiping over Kuffs and Socks: A foot covering of leather or similar material is called a *khuff*, and if it is of wool or similar cloth, it is called a sock (*jawrab*).

It is only allowed to wipe over *khuffs* and socks when making *wudoo* in order to purify oneself from lesser states of impurity.

Wiping over the Khuffs or socks is conditional upon the following:

1) They must have been worn in a state of purity after completing *wudoo* or *Ghusl* (both feet); **2)** It should only be done if one has worn it in a state of purity after having performed *wudoo* or *Ghusl* (and not *Tayammum*); **3)** That they fully cover the area that is usually washed; **4)** That they are permissible [not stolen or made of prohibited material, etc]; **5)** That they are free from impurities.

Wiping over the Turban: It is allowed to wipe over one's turban with the following conditions: **1)** The person is a male; **2)** It covers the normal part of the head which a turban covers; **3)** It should only be performed in *wudoo* (and not *Ghusl*) **4)** It should only be done if one has worn it in a state of purity after having performed *wudoo* or *Ghusl* (and not *Tayammum*)

Wiping over the Scarf (Khimaar): It is allowed to wipe over the head covering with the following conditions: **1)** The person is a female; **2)** It should be a type which is wrapped around underneath the jaw; **3)** It should only be performed in *wudoo* (and not *Ghusl*) **4)** It should only be done if one wears it in a state of purity after having performed *wudoo* or *Ghusl* (and not *Tayammum*). **5)** That it covers the normal part of the head which a scarf usually covers.

The time limit of the wiping over the *khuffs*, socks, turban and scarf for one who is in his place of residence is 24 hours, while for the traveler it is 72 hours (for a journey that exceeds 85 k.m. in which it is allowed to shorten one's prayers).

The beginning time of the wiping for the resident is considered from the first time one wipes after wearing the piece of clothing until the same time the next day (24 hours).

The Extent of Wiping: When wiping over the *khuff*, one should pass his moist hand from the tips of his toes to his ankles with his fingers slightly open.

Note: If someone first wipes while they are considered a traveler and then becomes a resident, or vice versa, or he is in doubt about when he first wiped, he

should regard himself as a resident.

Casts and Bandages: Casts and bandages used to cover wounds may be wiped with moist hands on the following conditions: **1)** There is a genuine need for the cast or bandage; **2)** That it does not exceed the required area to cover the wound properly; **3)** The cast or bandage should be wiped, while the other parts must be washed as normal.

One must remove the cast or bandage that exceeds the necessary area to be covered, unless some harm is feared.

Note: ✷ It is better to wipe both of the two khuffs simultaneously and not beginning with the right khuff first. ✷ It is not allowed to wipe over the bottom or back of the khuff or sock. ✷ It is undesirable to wash the khuffs instead of wiping over them, or wiping them more than once. ✷ As for the turban and scarf, one must wipe over most of it.[1]

Nullifiers of Wudoo: **1)** passage of anything through the privates or the anus, such as urine, feces, gas, pus, blood, semen, pre-seminal fluid or prostratic fluid, etc; **2)** loss of consciousness, by sleep, fainting, etc – except "nodding off" while sitting or standing; **3)** release of urine or feces from passages other than the urethra or the anus; **4)** passage of other forms of impurities from the body, other than urine or feces, such as large amount of blood; **5)** eating the flesh of camel; **6)** touching the private parts directly, without there being a barrier (like clothes, etc.); **7)** touching the private parts of others with sexual desire; **8)** apostasy from the religion of Islam.

If someone is sure about being in a state of purity, and then doubts whether he has broken it, he should act according to what he is sure about.

Bathing (Ghusl): The things that necessitate a full bath are the following: **1)** Ejaculation of semen, when one is awake due to sexual desire, or passage of semen during sleep, with or without pleasure; **2)** entrance of the head of the penis into the vulva, even without ejaculation; **3)** upon accepting Islam, whether for the first time or after apostasy; **4)** menstruation; **5)** postpartum bleeding; **6)** death of a Muslim.

The Obligatory Acts of Ghusl: It is obligatory to have the intention that one is performing ghusl in order to purify themselves from a state of major impurity. Then, it is sufficient to wash the entire body including rinsing one's mouth and nostrils.

A complete *Ghusl* entails eight things: **1)** saying '*Bismillah*' at the beginning; **2)** washing the hands before entering them into a vessel; **3)** washing the impurities from the private parts; **4)** making *wudoo*; **5)** pouring water on the head three times; **6)** pouring water on the entire body; **7)** rubbing the body with the hands; **8)** starting with the right side of the body.

Impermissible acts during the state of minor impurity: **1)** touching the Qur'an; **2)** prayer; **3)** performing the *Ṭawaaf* around the Ka'bah.

Impermissible acts during the state of major impurity: **1)** recitation of the Qur'an; **2)** attending the Mosque (*Masjid*) without making *wudoo*, in addition to what was mentioned.

Disliked acts during the state of major impurity: **1)** It is disliked that one

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[1] It is treated like a shoe or a sock, in that only a part of it is wiped.

sleeps after sexual intercourse or emission of semen without making *wudoo*; **2)** it is disliked to waste water while bathing.

Dry Ablution (Tayammum): The conditions for Tayammum are as follows: **1)** It should only be done when one does not have the ability to use water; **2)** It should be done with pure dust that is not burnt or scorched;

The Essential Elements of Tayammum: **1)** Wiping the entire face. **2)** Wiping the hands to the wrists. **3)** Sequence. **4)** Succession.

The Nullifiers of Tayammum: **1)** Those acts which nullify the *Wudoo*; **2)** Availability of water if *Tayammum* was performed due to its unavailability; **3)** Disappearance of the cause that had originally made *Tayammum* allowable, i.e., if a person did *Tayammum* due to some sickness and this sickness is cured.

The Praiseworthy Acts of Tayammum: ✷ doing the actions in sequence and succession if they are purifying themselves from a state of major impurity; ✷ postponing it to the last moment they need it; ✷ supplicating with those invocations said upon completing *wudoo*; ✷ It is undesirable to pat the dust repetitively for *Tayammum*.

Manner of Perfuming Tayammum: ✷ the person begins by making intention (*Niyyah*) with his heart; ✷ then he says '*Bismillah*' (in the name of Allah); ✷ then he strikes the dust once with both his hands; ✷ then he wipes his face by passing the palms over the face and beard; ✷ then he wipes his hands, the top of the right hand with the palm of the left, and the top of the left hand with the palm of the right.

Removal of Impurities: There are three types of beings: **1) Living beings**, which are of two kinds: **A)** Those which are filthy and impure (*najas*) like dogs and pigs and their derivatives, and birds and animals larger than the cat in their build, and are not lawful to be eaten. The urine, stool, sweat, semen, milk, mucous and vomit of this category of animate beings is considered filthy and impure. **B)** Pure and clean (*tahir*): there are three kinds of living beings considered clean and pure: **a.** Humans and all parts of the human are clean, including semen, sweat, saliva, mucus, milk, and the wetness of the private part of the female. As for urine, feces, pre-seminal fluid, prostate fluid and blood, they are impure. **b.** Animals which are lawful to eat, their urine, dung and droppings, sweat, semen, milk, mucus, vomit pre-seminal fluid and prostatic fluid is considered pure. **c.** Animals which are difficult for humans to avoid contact with and are not allowed to be eaten, such as the donkey, cat and mouse: only their saliva and sweat are impure. **2) Dead beings:** All dead beings are impure, except the dead of humans, fish, locusts, and those insects that do not have flowing blood, such as scorpions, ants and mosquitoes.

3) Non-living beings. All inanimate things are pure, such as earth, stones and their likes, except for those specifically mentioned above as impure.

Note: ✷ All blood, pus and secretions from wounds are impure, but a small amount is excused during prayer, if it is from a being regarded as pure. ✷ Blood that is pure is of two kinds: the blood of fish, and the blood that remains in meat after slaughtering a lawful animal. ✷ Any part that is cut off a live animal, as well as their embryos are all impure. ✷ Removal of impurities does not need a specific

intention. Therefore, if rain cleans it [without one intending it], for instance, it becomes clean. ✷ Touching a filthy and impure thing or stepping on it does not invalidate the ablution, yet one *must* remove the impurity from the body, shoes or clothes.

Cleansing of Impurity is conditional upon the following: ✷ It should be cleaned by pure water; ✷ The washed garment should be wrung and squeezed outside the water if it is a type which is wrung and squeezed; ✷ The filth should be removed by scrubbing etc. if mere mashing is insufficient to remove it; ✷ If the impurities are those of the dog, the contaminated object should be washed seven times with water, and the eighth time with dirt or soap.

Useful Notes: ✷ If the earth is soiled with liquid impurities like urine, then it should be cleansed by pouring water over it until the color and smell of the impurity disappear. If the earth is soiled with impure solid impurities like feces, then it and all its remnants must be removed. ✷ If removal of the filth and impurity is impossible except with water, then water must be used. ✷ If the place of the impurity is not exactly known, the probable area and its surroundings are cleansed until it is certain that the impurity is removed. ✷ A person who performs *wudoo* for voluntary prayers may make the obligatory prayers with the same *wudoo*. ✷ The person who sleeps or passes gas does not have to perform *istinjaa*, since gas itself is not impure. One needs only to perform *wudoo* prior to the prayer and other acts of worship.

Rulings about the Natural Blood of Women

Menstruation

In the following discourse, '*Ḥayd*' is a periodic flow of blood from the womb, while '*Istiḥaadah*' is a follow of blood from the womb outside of the period due illness.[1]

Case	Ruling
What is the earliest and latest age for menses ?	The earliest age for menses is 9 years. Any flow of blood from the vagina before that age is *Istiḥaadah*. There is no latest age for menses.
What is the shortest period that menses can last ?	It may last as little as 24 hours. If it lasts less than that, it is considered *Istiḥaadah*.
What is the longest period that menses can last ?	It may last up to 15 days. If it lasts more than that, it is considered *Istiḥaadah*.
What is the minimum length of time between two menstrual periods one must be considered pure ?	The length of time must be at least 13 days. If blood appears before the completion of this time span, it is considered *Istiḥaadah*.
How long does menses last for majority of women ?	7-9 days.

[1] **The differences between menstruation (*Ḥayd*) and *istiḥaadah* include: 1)** the blood of menstruation is dark reddish towards black, whereas the blood of *istiḥaadah* is bright red like the blood of a nosebleed; **2)** the blood of menstruation is thick and may be mixed with solid like pieces, whereas the blood of *istiḥaadah* is thin, flowing profusely like the blood which flows from a wound; **3)** the blood of menstruation usually has a foul offensive smell, whereas the smell of *istiḥaadah* is like normal blood.
There are things that are prohibited during menses, such as prayer, fasting, sexual intercourse, reciting Quran, remaining in Masjid, touching the Quran and circumambulation (Ṭawaaf).

How long do the majority of women remain pure between two menses ?	23-24 days.
Is the blood that flows during pregnancy a kind of menses ?	Any blood, brown substance, or yellow substance that appears during pregnancy is considered *Istiḥaadah*.
How does a woman know that her menses is over ?	**This can be known by one of two ways: 1)** by observing white discharge at the end of menses; **2)** by the cessation of bleeding and disappearance of blood, or brown or yellow substance for those that do not usually see this white discharge.
What is the ruling concerning female discharge while she is pure ?	Any clear or white, sticky discharge is not considered impure, while blood and brown or yellow substance is. However, both of these two types nullify the *wudoo*, and if the flow continues, it is considered *Istiḥaadah*.
What is the ruling concerning the brown or yellowish discharge that comes from the vagina ?	If it comes directly before or after the menses, it is of the menses, but if it is seen at other times, it is considered *Istiḥaadah*.
What if the menses commences before or after its normal time ?	Whenever the signs of menses appear, it is to be considered menses, on the condition that at least 13 days have passed since the completion of the previous menses, otherwise it is considered *Istiḥaadah*.
What if the menses lasts for longer or shorter than usual ?	It is considered menses, unless it extends past the maximum time limit for menses, which is 15 days.
What should a woman do if the blood flows continuously for a long period of time, for instance, for a month or more ?	**If this is the case, one of the following four scenarios applies to her: 1)**If a woman knows the exact time of the month her menses usually starts its normal duration, whether she can distinguish the type of blood or not (i.e. menses or *Istiḥaadah*), therefore, she would consider the characteristics of regular menses as the time of her menses. Anything after that is to be considered *Istiḥaadah*.] **2)** If a woman knows the exact time of the month her menses starts, but does not know its duration, she should reckon it to be 6 or 7 days (the normal duration for most women), from the day her menses usually starts. [Anything after that is to be considered *Istiḥaadah*.] **3)** If a woman knows the duration of her menses, but does not know the exact time of the month it starts, she reckons the number of days she is sure of from the start of the lunar month. [Anything after that is to be considered *Istiḥaadah*.]

Postpartum Bleeding (*Nifaas*)

Question	Ruling
What if a woman gives birth but does not see any blood ?	The ruling of *nifaas* then does not apply to her, there is no obligatory bath due upon her, and it does not break her fasting.
What if she sees the signs of childbirth ?	The blood and amniotic fluid which accompanies labor signaling the onset of childbirth birth is not considered *nifaas*, but rather *Istiḥaadah*.
What about the blood that flows during childbirth ?	This is *nifaas*, even if the baby has not fully come out, or has only come out partially. It is not obligatory to make up the missed prayers during that time.
When does the time of childbirth begin ?	One should start to count the days as soon as the baby comes out completely from the womb of the mother.
What is the shortest period of *nifaas* ?	There is no set minimum limit. Thus, whenever blood stops flowing after childbirth, it becomes obligatory upon the woman to take a full bath and start offering prayers, and she should not wait for the full forty days to resume them.
What is the longest length of time *nifaas* may last ?	The longest length of time is 40 days, and whatever blood is seen after this time is not considered *nifaas*. Instead, after this time elapses, it becomes obligatory upon the woman to take a full bath and start offering prayers, except if the end of this 40 day time period happens to fall at the same time she normally experienced her menses prior to pregnancy, [in which can she would consider the blood as menstruation]
What if a woman gives birth to twins or more ?	The time of starting the calculation of *nifaas* begins with the birth of the first child.
What about the blood after a miscarriage?	If the miscarried fetus is eighty days old or less, the blood is considered *Istihaadah*, and if it is ninety days old or more, the blood is of *nifaas*. The fetus should be examined if it is between 80 to 90 days. If it has the shape of a human then the blood is of *nifaas*, and if not then the blood is of *Istiḥaadah*.
What if the blood stops before forty days, and then it returns again?	If the blood stops before the completion of forty days, she is considered pure, and she should bathe and pray. If the flow of blood returns before the completion of forty days, she should again stop praying and consider it as *nifaas*, [until she becomes pure again]. She continues in this manner until she completes her forty days.

Notes : ✸ The women in the state of *Istiḥaadah* must pray, and she must perform a new *wudoo* for each prayer. ✸ If the woman becomes pure before the setting of the sun, she must pray the Žuhr and Afternoon Aṣr Prayers of that day, and if she becomes pure before the time for Fajr arrives, she must pray the previous Maghrib and Isha prayers. ✸ If the time of the prayer arrives and the woman experiences menses or *nifaas* before performing that prescribed prayer, she does not have to make that prayer up after becoming pure. ✸ A woman must loosen the braids in her hair when performing *Ghusl* after menses and *nifaas* whereas she does not have to do so when performing *Ghusl* after intercourse. ✸ It is disliked for the husband to have sexual intercourse with his wife during *Istiḥaadah*, yet it is allowed if there is a strong need. ✸ It is an obligation for a woman in a state of *Istiḥaadah* to perform ablution for each obligatory prayer after cleaning her private parts. ✸ It is allowed for a woman to take medicine to postpone her menses in order to complete her Ḥajj or *Umrah* rituals, or to complete the fast of Ramadan, on the condition that the medicine does not harm her in any way.

Women in Islam

Women are equal to men in their reward and status in the sight of Allah according to their faith and deeds. The Prophet (Ṣal-lal-laahu alaihi wa sal-lam) said: ***"Verily women are the twin halves of men."*** (Abu Dawud). They have the right to ask for their rights or to remove some sort of oppression. The reason for this is that the message of Islam is directed to men and women both, except in those matters that there is a text to distinguish between the two. These rulings are not many if they are compared to the rest of the Islamic rulings. This is because the Islamic law takes into consideration the differences between the two concerning their creation and abilities. Allah (subḥānahu wa ta'ālā) said: ***"Does He not know those whom He created, while He is the kind, the all-Aware?"*** [14:67]. Women have their responsibilities and so do men, and any interfering from any side into the affairs of the other one is going to harm the balance of life. Women are given the same reward as men even while they are at home. Asmaa bint Yazid came to the Prophet (Ṣal-lal-laahu alaihi wa sal-lam) while he was sitting with a number of his companions and said: ***"Messenger of Allah, may both my parents be sacrificed for you.' I am the representative of the women that was sent to you. There is no woman from the east or west, who heard of me coming to you or didn't, except that she agrees with me. Allah has sent you with the truth as His messenger to both men and women. We believe in you and your Lord who sent you. Yet we, women, are restricted, home bound. We stay in your 'i.e. men's' homes, give you your pleasure, and bear your children. You, men, have been favored over us with attending Friday prayer and congregational prayers in mosques, visiting the sick, attending funerals, offering Hajj and Umrah repeatedly. When you men go out intending pilgrimage or jihad, we take care of your property, sew your clothes, and bring up your children for you. Do we have a share of your reward?"***

The Prophet (Ṣal-lal-laahu alaihi wa sal-lam) turned to his companions asking them: ***"Have you ever heard a better statement by a woman than this one who is asking about matters of her religion?"***

They said: ***"We would not have thought that a woman would ever be able to express such meanings as this lady."***

The Prophet (Ṣal-lal-laahu alaihi wa sal-lam) turned to Asmaa and said: ***"Listen, woman, and inform other women who sent you, that a woman who is a very good wife, keen to please her husband and doing what he likes is equal to all that." As she left, she was glorifying Allah and happy of what she had heard."*** (al-Baihaqi).

A group of women came to the Prophet (Ṣal-lal-laahu alaihi wa sal-lam) and said: ***"O Messenger of Allah, men have been giving the favor of fighting for the sake of Allah. Is there not something that we can do to get the same reward?"***.

The Prophet (Ṣal-lal-laahu alaihi wa sal-lam) said: ***"The work that one of you does at her home is similar to what the warrior does for the sake of Allah."*** (al-Baihaqi).

Also the Prophet (Ṣal-lal-laahu alaihi wa sal-lam) has promised those who are good to their female relatives with a great reward. The Prophet (Ṣal-lal-laahu alaihi wa sal-lam) said: ***"Whoever spends on two daughters, or two sisters, or his relatives seeking Allah's reward so that he may suffice them or that Allah will enrich them from His bounty, they will be a shield for him against the hellfire."*** (Ahmad)

Some rulings concerning women

✸ It is forbidden for a man to be secluded with a woman without her *Mahÿram*.[1] The Prophet (Ṣal-lal-laahu alaihi wa sal-lam) said: ***"A man may not be secluded with a woman except with a Mahÿram".*** (al-Bukhari and Muslim)

✸It is permissible for a woman to pray in the *Masjid* but it is disliked if she fears any temptation. Aishah (Raḍi Allahu anha) said: ***"If the Messenger of (Ṣal-lal-laahu alaihi wa sal-lam) had lived to see how women have started to behave, he would have prevented them from going to the Masjid as the women of the Children of Israel were prevented."*** (al-Bukhari and Muslim). A women's reward for praying at home is multiplied just like a man's reward is when he prays at the *Masjid*. A woman came to the Prophet (Ṣal-lal-laahu alaihi wa sal-lam) and said: ***"O Messenger of Allah, I love to pray with you." He said, "I know that you love to pray with me, but your prayer in the most secluded area of your home is better than your prayer in your room. Your prayer in your room is better than your prayer in your house. Your prayer in your house is better than your prayer in the Masjid of your people. Your prayer in the Masjid of your people is better than your prayer in my Masjid."*** (Ahmad). He (Ṣal-lal-laahu alaihi wa sal-lam) also stated: ***"The best places of prayer for women are in their homes"*** (Ahmad).

✸Hajj and Umrah are not mandatory upon a woman except if she finds a *Mahÿram* to go with her, and it is not permissible for her to travel without one. The Prophet (Ṣal-lal-laahu alaihi wa sal-lam) said: ***"A woman is not to travel for more than three days except with a Mahÿram".*** (al-Bukhari and Muslim)

✸It is not permissible for women to visit graves, nor is it permissible for them to follow the deceased's body *(janazah)*. The Prophet (Ṣal-lal-laahu alaihi wa sal-lam) said: ***"Allah curses women who frequently visit graves."*** Umm Attiyah (Raḍi Allahu anha) said: ***"We were prohibited from following the funeral procession, and it was not enforced on us."*** (al-Bukhari and Muslim).

✸It is permissible for a woman to dye her hair with any color except black, for it's disliked, if it's going to be a deception for a man who comes to marry her

✸ It is mandatory to give women their share of inheritance which Allah has decreed for them, and it is unlawful to deprive them from it. It has been mentioned in a narration: ***"Whoever tries to avoid giving the inheritance to his heirs, Allah will deprive him of his inheritance in Paradise on the Day of Resurrection."*** (Ibn Majah)

✸ It is obligatory for a husband to pay the expenses of his wife (and children) including all their needs of food, drink, clothes and housing according to the recognized customs and behavior. Allah (subḥānahu wa taʿālā) said: ***"Let a man of wealth spend from his wealth, and he whose provision is restricted- let him spend from what Allah has given him."*** [65:7]. If a woman doesn't have a husband then it is obligatory on her father, brother or son to do so. If she doesn't have any close relatives then is it praiseworthy for anyone of the people to do so. The Prophet (Ṣal-lal-laahu alaihi wa sal-lam) said: ***"The one who looks after a widow or a poor person is like a warrior who fights for Allah's Cause, or like him who performs prayers all the night and observes fast all the day."*** (al-Bukhari and Muslim)

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[1] ***Maḥram***: Is either her husband or a close male relative whom she is prohibited to marry by Islamic law, like her brother, father, uncle or nephew etc.

✷A woman has more right to get custody of her young child as long as she in not married, and it is upon the child's father to pay for his expenses as long as he is with her.

✷ It is not praiseworthy for a woman to greet a man first, especially if she is young or afraid of any temptation

✷It is praiseworthy (*mustahabb*) to shave the pubic hair, pluck the armpit hairs and to cut the nails every Friday, and it is disliked to leave them more than forty days

✷ It is forbidden for a woman to remove hair from her face, like her eye-brows. The Prophet (Sal-lal-laahu alaihi wa sal-lam) said: ***"Allah has cursed the woman who removes hair for her face, and the one who gets hair removed from her face."*** (Abu Dawud)

Mourning the deceased (*Ihdaad*): It is not allowed for a woman to mourn for a deceased person for over three days except for her husband. The Prophet (Sal-lal-laahu alaihi wa sal-lam) said: ***"It is not permissible for a woman who believes in Allah and the Last Day to mourn over a dead person more than three days- except for her husband, who she mourns for four months and ten days."*** (Muslim)

It is obligatory for her to mourn for him four months and ten days.

In this period it is not allowed for the wife to wear any kind of make up like rouge, eye makeup, or to wear jewelry, including even a ring, to wear perfume, and to wear attractive bright colored clothing like red or yellow.

However, it is allowed for her to trim her fingernails, to clean her body and hair, to remove undesired body hair and to bathe. There is no specific color of clothes (such as black) that the mourning woman should wear in her mourning period.

The wife must remain residing in the house of her husband and it is forbidden for her to leave it except for a necessity and, in such a case, she should do that during the daytime.

✷It is forbidden for a woman to shave her hair except for necessity, and it is allowed for her to shorten it, on the condition that she doesn't imitate men. The Prophet (Sal-lal-laahu alaihi wa sal-lam) said: ***"Allah curses those women who imitate men"***. (al-Bukhari) She also shouldn't imitate the disbelievers. The Prophet (Sal-lal-laahu alaihi wa sal-lam) said: ***"Whoever imitates a people is but one of them"***. (Abu Dawud)

✷ Women must cover their body when they leave their homes with a garment (*jilbab*) that fulfills the following conditions: **1)** It must cover her entire body; **2)** It must not become a source of attraction and decoration in itself; **3)** It must be thick and not transparent; **4)** It must be loose fitting and not tight; **5)** It must not be perfumed; **6)** It must not resemble men's clothing; **7)** It must not resemble the clothing of the disbelievers; **8)** It must not be *libaas ul-shuhrah* (extravagant dress, or to show off, or something worn as a status symbol).

The *Awrah* (parts of the body that are impermissible to be displayed) of a woman with others is of three types: **1)** With her husband, he can see whatever he want of her; **2)** With other women and her *Mahÿrams*, they can see what is apparent of her and that is like her face, her hair, her neck, her hands, her feet and her wrist. **3)** With other men, they are not allowed to see anything of her except that which is out of necessity, like for treatment. The reason for this is that a woman's temptation is in her face. Fatimah bint al-Munther (Radi Allahu anha) said: ***"We used to cover our faces from men."*** (al-Haakem). Aishah (Radi Allahu anha) said: ***"The riders would pass by when we were***

with the Messenger of Allah (Ṣal-lal-laahu alaihi wa sal-lam) in ihraam. When they drew near to us one of us would lower her garment (jilbab) from her head over her face, and when they had passed by we would uncover (our faces). (Abu Dawud)

✷ **Types of determined waiting period (*'Iddah*): There are various types of *'Iddah*: 1)** The *'Iddah* of the pregnant women who is a widow or is divorced is until her delivery; **2)**The *'Iddah* of the widow is four months and ten days; **3)** The *'Iddah* of the woman who is divorced during her menses period, (which is called innovated divorce (*Tÿalaaq Bid'i*)) is three complete menstrual cycles after the divorce; **4)**The *'Iddah* of the woman who does not experience menses is three months.

During the period of the *'Iddah*, it is obligatory for a woman who has the possibility that her husband may return her into the state of marriage to remain in her home with her husband, and he is allowed to see her and be alone with her until the period of *'Iddah* is over - perhaps Allah will guide them to reconciliation.

The return (*Raj'ah*) of the woman to her husband and voiding of the divorce is either by the clear statement of the husband, like saying: "*Raja'tuki*" (I have returned you, i.e., to myself in marriage) or by having sexual intercourse. The act of returning her to the state of marriage does not require her consent[1].

✷ It is forbidden for a woman to give herself in marriage. The Prophet (Ṣal-lal-laahu alaihi wa sal-lam) said: ***"Any woman who marries without her (wali) guardian's consent, then her marriage is void, her marriage is void, her marriage is void."*** (Abu dawud)

✷It is forbidden for a woman to lengthen her hair artificially, or to tattoo any part of her body. These two actions are major sins. The Prophet (Ṣal-lal-laahu alaihi wa sal-lam) said: ***"Allah has cursed the women who wear false hair and put it on others, and those who tattoo themselves and tattoo others."*** (al-Bukhari and Muslim)

✷ It is forbidden for a woman to ask her husband for divorce without any reason. The Prophet (Ṣal-lal-laahu alaihi wa sal-lam) said: ***"Any woman who asks her husband for a divorce when it is not absolutely necessary, the fragrance of Paradise will be forbidden for her."*** (Abu Dawud and Ibn Majah)

✷It is mandatory for a woman to obey her husband in that which is permissible especially if he calls her to bed. The Prophet (Ṣal-lal-laahu alaihi wa sal-lam) said: ***"If a man calls his wife to his bed and she refuses, and he spends the night angry with her, the angels curse her until morning."*** (al-Bukhari and Muslim)

✷It is forbidden for a woman to put on perfume if she knows that she is going to pass men. The Prophet (Ṣal-lal-laahu alaihi wa sal-lam) said: ***"Any woman, who puts on perfume then passes by people so that they can smell her fragrance, then she is so and so (i.e., an adulteress)."*** (Abu Dawud)

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[1] If she has a valid reason for not wanting to remain with her husband after that, she can file for a "Khul'" (an annulment of the marriage from the wife's part).

The Prayer (Salah)

Call to Congregational Prayer (*Adhan*) and Announcement of the Beginning of Prayer (*Iqamah*)

Both the *Adhan* and the *Iqamah* are community obligations (*Fard Kifaayah*) for men who are not travelling (in a state of residence), while they are *Sunnah* for one praying alone and travelers. As for women, they are disliked (*Makrooh*).

Neither the *Adhan* nor the *Iqamah* are allowed to be made before their times, except for the *Adhan* of the Dawn Prayer (*Fajr*), for which the first of the two[1] is allowed to be called any time after the middle of the night.

The Prerequisites (Shuroot) for the Prayer: 1) Islam. **2)** Sanity (Aql). **3)**Discretion. **4)** Cleanliness from filth according to one's ability. **5)** The entrance of the time of prayer. The times are as follows: **The time of Žuhr (Noon) prayer** begins when the sun starts its decline after its zenith in the sky until the shade of anything is equal to its length. **The time of Aṣr (Afternoon) prayer** begins from the time Žuhr ends until the shadow of an object is double its own length; this is what is preferred, but due to need it can be extended until the sun sets. **The time of Maghrib (Sunset) prayer** starts after the setting of the sun until the disappearance of redness or twilight of the sky. **The time of Isha (Night) prayer** is up until the middle of the night[2], and can continue up until the time of the dawn if necessary.**The time of Fajr (Dawn) prayer** begins at dawn[3], until the sun rises. **6)** Covering the private areas according to one's ability with something opaque. The extent of the private area for a male who has reached the age of 10 years or older is from his navel to the knee, and for a woman who has reached puberty is her entire body except her face in prayer. **7)** Absence of impurities on the body, clothes and the place of prayer according to the best of one's ability. **8)** Facing the Prayer Direction (Qiblah) according to one's ability. **9)** Intention (Niyyah).

The Essential Elements, or Pillars (Arkaan)[4] of Prayer: 1) Standing (Qiyaam) in prayer for those who are able; **2)** Saying Allahu Akbar (Takbeerat-al-Ihraam) for commencement of the prayer. This statement makes all other words and actions not related to the prayer prohibited. **3)** Reciting Surah-al-Fatihah. **4)** Bowing (Rukoo'). **5)** Standing after Rukoo'. **6)** Straightening up fully after Rukoo'. **7)** Prostrations (Sujood, sing, Sajdah) on the seven parts of the body (two feet, two knees, two palms of hands, and the head which includes the forehead with the nose). **8)** Sitting up after the prostration and sitting between the two Sajdahs. **9)** Saying the last testimony (Tashahhud). **10)** Sitting for the last Tashahhud. **11)** Saying prayers for the Prophet (*Ṣal-lal-laahu alaihi wa sal-lam*) in the last sitting. **12)** Ending the Prayer with saying "As-Salaam Alaikum wa Rahmatullah" (Tasleem). **13)** To perform each of these pillars properly, in that one settles fully into their positions. **14)** Performing all these pillars

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[1] There are two *adhaans* for the Fajr prayer, one for *tahajjud* (the voluntary night prayer) and one for Fajr.
[2] Note that the middle of the night is not 12:00 a.m., but rather half the time between Maghrib and Fajr.
[3] The first appearance of light in the sky.
[4] What is meant by pillars here are those actions which, if left, must be madeup for, or else the prayer is rendered invalid.

in the order mentioned above.

The prayer is not regarded as valid except if these pillars are performed. If someone misses any of them in one unit (*Rak'ah*) of the prayer, that unit is void, whether it is left intentionally or forgetfully.

The Obligatory Acts (*Wajibaat*)[1] of Prayer: 1) All of the *Takbeeraat* (saying "Allahu Akbar" [2]), apart from Takbeerat-ul-Iḥram. **2)** Saying "*Sami'a Allahu lIman Ḥamidah*" [3], after standing from rukoo' by the Imam in a congregational prayer and by the individual if not in a congregation. **3)** Saying "*Rabbana wa lakal-Ḥamd*" [4] after standing from rukoo'. **4)** Saying ***"Subhÿaana Rabbiyal-Ažeem"*** [5] once in the bowing. **5)** Saying "***Subḥaana Rabbiyal-A'laa***" [6] once in the prostration. **6)**Saying "***Rabbi ighfir li***" [7] between the two sajdahs. **7)** The first Tashahhud. **8)** To sit for the first Tashahhud.

Whoever leaves any one of these eight obligations of sayings or actions intentionally, his prayer is void. If he leaves anything of them due to forgetfulness, he should make the two prostrations of forgetfulness.

The Praiseworthy Acts (*Sunan*) of Prayer: They are of two types: sayings and actions. Not performing the *Sunan* acts of prayer does not invalidate the prayer, even if left intentionally.

The *Sunan* of sayings include the following: ✷ reciting the opening supplication; ✷ seeking refuge from Satan (*al-Isti'adhah*); ✷ beginning the recitation of the Qur'an with the name of Allah (*Basmalah*); ✷ saying "*Ameen*" at the end of *Surah-al-Fatiḥah* aloud in prayers in which the recitation is audible; ✷ reciting some verses from the Qur'an after the *Fatiḥah*; ✷ the Imam reciting aloud (the followers or *ma'moom* are prohibited to recite aloud. while a person offering his prayer individually is free to choose); ✷ saying "*Ḥamdan Katheeran Tayyiban Mubarakan fihi Mil`as-Samaawaati wa Mil`al-Arđi…*" after saying "*Rabbanaa wa-lakal-Ḥamd*"; ✷ saying "*Subḥaana Rabbiyal-Ažeem*", "*Subḥaana Rabbiyal-A'laa*" and "*Rabbi ighfir li*" more than once in bowings, prostrations and the sittings; ✷ saying a supplication before the final saying of "*As-Salam alaikaum wa Raḥmatullah.*"

The *Sunan* of actions include the following: ✷ raising the hands at the time of *Takbeerat-al-Iḥram*, at the time of bending for the *rukoo'*, at the time of raising up from it to a standing position, and at the time of standing up from the first *at-Tashahhud*; ✷ placing the right hand on the left below the chest while standing; ✷ keeping the eyes on the spot of prostration; keeping the feet separated while standing; ✷ placing the knees on the ground first, then the hands and the forehead

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[1] What is meant by the obligatory acts here are those actions which, if left, the person must make two prostrations for forgetfulness at the end of the prayer, but need not make up the actual missed acts.
[2] "Allah is the Greatest".
[3] "Allah answers he who praises Him".
[4] "O Our Lord to You is praise".
[5] "Glory be to Allah, the Great".
[6] "Glory be to Allah, the Exalted".
[7] "O Lord forgive me".

when going down for prostration; ✷ keeping the stomach separated from the thighs, and separating the thighs from the calves in prostration; ✷ keeping a distance between the knees while bowing; ✷ keeping both the heels propped up while toes firmly placed on the ground with some distance between them and pointing [the toes] towards the *Qiblah* in prostration; ✷ placing the hands with the fingers together on the ground at the level of the shoulders while prostrating; ✷ standing up by putting the pressure on the feet first and then relying on the knees with the hands when standing; ✷ propping up the right foot and spreading the left while sitting on the left thigh in the sitting for the first *Tashahhud* (see the chart at the end of this book for two ways of sitting which is called *Iftiraash*); ✷ sitting on the buttocks keeping the left foot spread under the right leg and right foot propped up in the second *at-Tashahhud* (see chart for three ways of sitting which is called *Tawarruk*); ✷ spreading the hands on the thighs with fingers joined together pointing towards the *Qiblah* between the two prostrations; ✷ making a circle with the middle finger and thumb of the right hand, and pointing the index finger during the remembrance of Allah and supplication, symbolizing the Oneness of Allah (subḥānahu wa ta'ālā); ✷ turning to the right and then left when making the final salutations (*Tasleem*).

Prostrations of Forgetfulness: It is from the Sunnah to make [two] prostrations of forgetfulness if one mistakenly recites something in a place where they should not, such as reciting the Qur'an in prostration. It is permissible to prostrate for leaving a Sunnah act of the prayer. However, it is an obligation (Wajib) to make the prostrations of forgetfulness if one adds a bowing, prostration, standing, sitting or gives salutations before the end of the prayer, or makes a clear mistake in the recitation of the Qur'an which changes its meaning, if one leaves any obligatory act, or if one is doubtful about an addition at the time of adding it.

The prayer becomes invalid if one intentionally leaves off making the obligatory prostrations of forgetfulness. A person may make these two prostrations before or after the final salutations. However, if one forgets to make the prostrations of forgetfulness until quite a while later after the completion of the prayer, then it is no longer necessary.

The Description of the Prayer:

✷ One begins by facing the prayer direction (*Qiblah*) saying ***"Allahu Akbar"***.

✷ The *Imam* (leader) says all the *Takbeeraat* (saying "*Allahu Akbar*") aloud so that those following may hear him, while the followers say them quietly.

✷ He raises his hands at the beginning of the *Takbeer* near to his shoulders, and then he places his hands below his chest with his right hand on top of the left.

✷ He keeps his eyes at the place of his prostration and says an opening supplication which has been reliably reported in an authentic narration. For example, he may say, ***"Subḥaanak Allahumma wa bi Ḥamdika wa Tabaarakasmuka wa Ta'alaa Jadduka wa la ilaaha ghairuk"***

"You are Glorified O Allah, and Praised; Your Name is Blessed; Your Majesty is Exalted, and none has the right to be worshipped but You."

✷ Then he says ***"A'udhu billahi min-ash-Shaiṭan-ir-Rajeem"*** **(I seek refuge in Allah from the accursed Satan)**. Then he says ***"Bismillah-ir-Raḥman-ir-Raḥeem"*** (**In the name of Allah, the Most Beneficent in Mercy, Most Merciful**).

✷ All of this is stated quietly, and then he recites *Surah al-Fatiḥah* aloud if he is the Imam in a prayer in which is read aloud. It is recommended that the followers recite *Surah al-Fatihah* in the times of quietness of the Imam if the prayer is one which is read aloud, and obligatory if the prayer is one which is read quietly, i.e., *Žuhr* and *Aṣr*.

✷ Then he reads whatever else he wishes from the Qur'an. It is better to make his recitation of the *Fajr* prayer with the "*Mufaṣṣal*" chapters, of the "shorter" chapters in the *Maghrib* prayer, and in the rest of the prayers from the "medium" chapters. The longer *Mufassal* chapters are from *Surah Qaaf* [50] to *Surah an-Naba'* [78], the latter to *ađ-Đuha* [93] are known as the "medium", and "shorter" from there to *Surah an-Nas* [114]. The Imam recites aloud in the *Fajr* prayer and in the first two *rak'ah*s of the *Maghrib* and *Isha* prayers. All other prayers are to be recited quietly.

✷ Then he raises his hands as he did in *Takbeerat-al-Iḥram* and says ***"Allahu Akbar"*** and then bows. He puts his hands firmly on his knees while spreading his fingers and straightens his back such that the head is equal with his mid-section, neither higher nor lower. Then he says, ***"Subḥaana Rabbiyal-Ažeem"*** (**Glory be to Allah, the Great**) three times.

✷ Then he raises his head saying, ***"Sami'Allahu liman Ḥamidah"*** (**Allah answers he who praises Him**). Then he raises his hands as he raised before bowing to a standing posture and says ***"Rabbanaa wa-lakal-Ḥamd "*** (**O Our Lord, to You is praise**) adding to it, ***"Ḥamdan Katheeran Ṭayyiban Mubaarakan fihi Mil'-as-Samaawaati wa Mil'-al-Arđ wa Mil'a ma Shi'ta min Shay'in ba'd "*** (**Many praises that are pure and blessed, the fullness of the heavens, the fullness of the earth, and the fullness of whatever You wish afterwards**).

✷ Then he prostrates while saying ***"Allahu Akbar"***. He keeps his stomach away from his thighs and thighs from his calves while prostrating on his forehead and nose, both palms of the hands, both knees, and toes of both feet, with the fingers and toes pointing towards the *Qiblah*; and he says three times in the prostration ***"Subḥaana Rabbiyal-A'laa"*** (**Glory be to Allah, the Exalted**). He can say that several times or he can supplicate whatever he wills.

✷ Then he raises his head saying, ***"Allahu Akbar"*** sitting on his left thigh while propping the right foot with the heel up and the toes planted to the ground facing the *Qiblah*. Then he says ***"Rabbighfir-li, warḥamni, wajburni, warfa'ni, warzuqni, wanṣurni, wahdini, wa-'afini"*** (**O Allah forgive me, and have mercy on me, and strengthen me, and raise my rank, and give me sustenance, and give me victory, and guide me, and pardon me**).

✷ Then he prostrates as the previous prostration and raises his head saying, ***"Allahu Akbar"*** and stands up repeating the second *Rak'ah* as the first.

✷ Then he sits in the state of *Iftirash* for the first testimony (*at-Tashahhud al-Awwal*), putting his right hand on his right thigh and left hand on his left thigh and making a fist of his right hand while making a circle with the thumb and middle finger and pointing with his index finger says "***At- ̣i lillahi waṣ-Ṣalawaatu wat-Ṭayyibaat, as-Salaamu alaika ayyuhan-Nabiu wa Raḥmatullahi wa barakatuh, asalamu alaina wa ala Ibadillahis-Ṣaaliheen. Ash-hadu allaa ilaaha illallahu wa Ash-hadu anna Muḥammadan Abduhu wa Rasuluh***" (**The best of salutations and greetings are for Allah, and prayers and everything pure and good. May the peace, mercy and blessings of Allah be on you, O Prophet. May the peace be upon us and on the righteous slaves of Allah. I testify that there is none that has the right to be worshipped except Allah and I testify that Muḥammad is His Slave and Messenger**).

✷ Then he stands and prays the third and fourth *Rak'ah,* making them shorter than the first two. He recites in them *Surah-al-Fatiḥah* only and sits in the state of *Tawarruk* for the last testimony (*at-Tashahhud al-Akheer*) and says the same as in the first and adds to it, "***Allahumma ṣalli ala Muḥammad wa ala Aali Muḥammad kama ṣallaita ala Ibraaheem wa ala Aali Ibraaheem, innaka Ḥameedum Majeed, wa Baarik ala Muḥammad wa ala Aali Muḥammad kama baarakta ala Ibraaheem wa ala Aali Ibraaheem, innaka Ḥameedum Majeed*** " (O Allah, send prayers upon Muḥammad and the followers of Muḥammad, just as You sent prayers upon Abraham and upon the followers of Abraham. Verily, You are full of praise and majesty. And send blessings upon Moḥammad and upon the family of Muḥammad, just as You sent blessings upon Abraham and upon the followers of Abraham. Verily, You are full of praise and majesty).

It is from the *Sunnah* to say "***Allahumma Inni A'udhu bika min adhaabi Jahannam, wa min adhaabil-Qabr, wa min fitnatal-Maḥya wal-Mamaat, wa min fitnat almaseeḥ ad-Dajjal*** " (**O Allah I seek refuge in You from the punishment of Hellfire, and from the punishment of the Grave, and from the trial of life and death, and from the trial of the *Dajjal* (Antichrist)** . He then may also say other supplications as mentioned in the Qur'an and the *Sunnah.*

✷ Then he says "***As-Salaamu Alaikum wa Raḥmatullah***" (Peace and the Mercy of Allah be upon you) turning his head to his right and then saying the same, turning his head to his left.

It is the *Sunnah* of the Prophet (*Ṣal-lal-laahu alaihi wa sal-lam*) to say some of the supplications after the completion of the prayer as mentioned in the Hadith. [1]

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[1] Some of these are as follows: One says, "*Astaghfirullah*" [I ask for Allah's forgiveness] three times, and then says, "*Allaahumma antas-Salaam wa minkas-Salaam Tabaarakta ya Dhal-Jalaali wal-Ikraam*" (O Allah You are the Peace, and from You is Peace, You are Blessed, O One of Majesty and Generosity). One also says, "***LA ILAAHA ILLALLAH, wahdahu la shareeka lah, lahul-mulku walahul-hamd, wa huwa 'ala kulli shaiyin qadeer. La ḥawla wa la quwwata illa billah, LA ILAAHA ILLALLAH wala na'abudu illa iyyah, lahun-ni'matu walahul-fadl wa lahuth-thana-ul-ḥasan, LA ILAAHA ILLALLAH mukhliseena lahud-deen wa lauw karihal-kafiroon. la mani'a lima a'atait, wala mu'tiya lima mana'at, wala yanfa'u thal-jaddi minkal-jad***."

The Prayer of the One Who is Ill : ✸ If standing increases one's illness or if a person is unable to stand, he should pray sitting. If one is not able to pray sitting, he should pray while lying down on his side. If one is not able to pray lying down on his side, he should pray on his back. ✸ If one is not able to perform the bowing and prostration, he should signal [with his body] to symbolize them. ✸ If one misses any of his prayers, he must make them up (as soon as pissible). ✸ If one is not able to make each prayer in its time, he may combine the Žuhr and the Aṣr prayers together, and the Maghrib and the Isha prayers together in either of their respective times.

The Prayer of the Traveler: ✸ If the distance of the journey is more than around eighty kilometers, and it is a lawful journey, the person may shorten the *Žuhr*, the *Aṣr* and the *Isha* prayers from four *Rak'ah* to two. ✸ If the person intends to stay at his destination for more than four days – 20 obligatory prayers – he should perform them in their full forms and not shorten them. ✸ One should perform the prayers fully when praying behind an Imam who is resident. ✸ If one remembers a prayer in his journey that he had forgotten as a resident or vice-versa, he should pray it in its complete form. ✸ The traveler may perform the prayers in their complete form if he wishes, yet to shorten them is better.

The Friday Prayer (Ṣalat-ul-Jumu'ah): This prayer is better than the Žuhr. It is an independent prayer and not a shortened form of Žuhr. It is not allowed to perform it with four *Rak'ahs*, to make it with the intention of *Žuhr*, or to combine it with the *Aṣr* prayer, even if there may be a valid reason for that.

The Odd-numbered Prayer (Ṣalat-ul-Witr): ✸ This prayer is a *Sunnah* and it is to be made after *Isha* until the time of *Fajr*. ✸ The least number of *Rak'ahs* for the *Witr* prayer is one *Rak'ah*, and the most number of *Rak'ahs* one may pray is eleven. ✸ It is better to make the salutation after every two *Rak'ahs*. ✸The least complete form of *Witr* prayer is to perform it in three *Rak'ahs* with two salutations [meaning performing two *Rak'ahs* and making the salutations and then one *Rak'ahs*

(There is none that has the right to be worshipped except Allah alone, without partner, to Him belongs all sovereignty and praise and He is over all things Omnipotent. There is no might and no power except with Allah, There is no one that has the right to be worshipped except Allah and we worship none except Him. For Him is all favor, grace and glorious praise. There is none that has the right to be worshipped except Allah and we are sincere in religion to Him although the disbelievers detest it. O Allah, none can prevent what You have willed to bestow, and no one can bestow what You have willed to prevent, and no one who possesses any Jadd (power, wealth, influence..etc.,) will get any benefit from it with Allah (since only their righteous deeds will benefit them). He may add after *Ṣalat-ul-Fajr* and *Ṣalat ul-Maghrib* after the preceding, *"La ilaaha illallahu waḥdahu la shareeka lah, lahul-mulku walahul-ḥamd, yuḥyi wa yumeet, wa huwa ala kulli shai`in qadeer."* (There is none that has the right to be worshipped except Allah, alone without partner, to Him belongs all sovereignty and praise, He gives life and causes death and He is Omnipotent over all things.) After every prayer, the individual should say, "*Subhaanallah*" (Glorified be Allah or How perfect is Allah), "*Al-ḥamdulillah*" (All praise is for Allah) and "*Allahu Akbar*" (Allah is the Greatest) each thirty-three times and then for the hundredh say, *"La ilaaha illallahu wahdahu la shareeka lah, lahul-mulku walahul-ḥamd, wa huwa 'ala kulli shai`in qadeer."* (There is none that has the right to be worshipped except Allah alone without partner, to Him belongs all sovereignty and praise and He is Omnipotent over all things). Then one should read the Verse of the Footstool (2:255), *Surat ul-Ikhlaṣ* (112) and *Surat ul-Falaq* (113) and *Surat un-Naas* (114). After *Ṣalat-ul-Fajr* and *Ṣalat-ul-Maghrib*, he should repeat the recitation of these chapters three times.

by itself with another salutation at the end of it]. ✷ It is *Sunnah* to recite *Surat-ul-A'la* [87]in the first *Rak'ah*, *Surat-ul-Kaafiroon* [109] in the second and *Surat-ul-Ikhlaas* [112] in the third *Rak'ah*. ✷ It is recommended that you make *Qunoot* after bowing (*rukoo'*), by raising your hands and supplicating aloud even if you are praying alone.

Funerals (Janaazah): ✷ Washing the deceased Muslim's body, placing the shroud upon him, making the funeral prayer, carrying him and placing him in the grave are all community obligations (*Fard Kifaayah*). ✷ Martyrs in Islamic Jihad are not to be washed or placed in the shroud, but rather should be buried as they died and it is allowed to pray the funeral prayer upon them. ✷ The shroud of the Muslim male contains three sheets while the female's shroud should be of five sheets: a loincloth, head covering, upper wrap and two over-all wraps. ✷ The *Sunnah* is for the Imam or a person praying alone to stand at the chest of the male and the middle of the female. ✷ One stands and says "*Allahu Akbar*" four times, raising his hands every time: **in the first he says "*Allahu Akbar*"** and seeks refuge in Allah, says "*Bismillah*" and reads only *al-Fatihah* quietly; **in the second he says "*Allahu Akbar*"** and reads the salutations on the Prophet (*Ṣal-lal-laahu alaihi wa sal-lam*); **in the third he says "*Allahu Akbar*"** and supplicates to Allah for the deceased; **in the fourth he says "*Allahu Akbar*"** and then stands a bit and then says "*as-Salaamu alaikum*".

✷ It is not allowed to raise the grave above the level of the ground except a hand span, to put any type of plaster on it, to kiss it, to place incense near it, to write on it, to sit or walk on it, to place any kind of illumination on it, to circumambulate around it, to build a mosque on it, or to place a grave in a mosque. Moreover any tombs (or buildings) built over a grave must be demolished.

✷ There are no restrictions about the words of solace and condolences for the grieving relatives. A person may say, **"*A'dham Allahu Ajrak wa Aḥsan Aza'ak wa Ghafara li Maitak*"** (**May Allah increase your reward and bestow goodness to you in your grief and forgive your deceased**). He may say when consoling a Muslim who has lost a relative who was a disbeliever, **"*Adham Allah Ajrak wa Aḥsan Aza'ak*"** **(May Allah increase your reward and bestow goodness to you in your grief)**.

✷ It is obligatory for a person who knows that his family will wail over him upon his death to write a will advising them not to do so; otherwise, he may be punished by their wailing on him.

✷ Imam Shaafi'i, said that it is disliked that one sits for the condolences, referring to the gatherings in which the family of the deceased waits for those who desire to visit them for condolences. Instead, they all should go about their business, whether men or women.

✷ It is from the *Sunnah* to prepare food for the grieving family (since they are preoccupied by their grief) and it is disliked to eat of their food or to prepare food for the people who gather at their place.

✷ It is from the *Sunnah* to visit the graves as long as it does not entail travelling. It is also allowed to visit the grave of a non-muslim. A non-muslim should not be prohibited from visiting the grave of a Muslim.

✷ It is from the *Sunnah* to say when entering the graveyard of Muslims: ***"Assalamu alaykum ahlad-diyari min-al-mu'mineena, wa-inna in sha'Allahu bikum lalaḥiqoon, yarḥamullah al-mustaqdimeena minna wal-musta'khireen, nas'alAllaha lana walakum-ul-aafiyah, Allahumma laa taḥrimna ajrahum, wa laa taftinna ba'dahum, waghfir lana wa lahum"*** (**Peace be upon you all, O inhabitants of the graves, from among the believers and the Muslims. Verily we will, Allah willing, be united with you. May Allah forgive those of you that proceeded and those that will come afterwards. We ask Allah for us and you well being. O Allah do not deprive us of the reward and do not tempt us after them, and forgive us and them**).

The Prayer of the Two Eid Festivals (Eid al-Fitr, Eid-al-Ađ-ha) : ✷ This prayer is a community obligation (*Fard Kifaayah*) and the time for it is after the sunrise like the time of *Ṣalat uđ-Đhuha*. If people do not come to know that the day of *Eid* has come until after noon, it should be made the following day as a make up prayer. ✷ The conditions are like the conditions of *Ṣalat ul-Jumu'ah* except for the two sermons; the two sermons of *Jumu'ah* are delivered before the prayer while the two sermons of *Eid* are delivered after the prayer. ✷ It is disliked that one makes any supererogatory prayer before or after it in the place where it is performed. ✷ This prayer has two *Rak'ahs*. In the first bowing (*Rak'ah*), one says *Takbeerat al-ihraam,* ***"Allahu Akbar,"*** to commence the prayer and then says ***"Allahu Akbar"*** six times again before seeking refuge in Allah and reciting the Qur'an. In the second *Rak'ah* one says "*Allahu Akbar*" five times before reciting the Qur'an. One raises the hands for each *Takbeer*. Then the Imam seeks refuge in Allah and recites aloud *al-Fatihah* followed by *Surah Sabbih* [87] in the first *Rak'ah* and by *al-Ghaashiyyah* [88] in the second *Rak'ah*. The Imam then delivers two sermons like in the Friday Prayer, except that he should repeat often *Allahu Akbar*. ✷ If one makes this prayer like a supererogatory prayer, it is acceptable and correct since the *Takbeeraat* are additional and praising Allah and sending salutations on the Prophet (Ṣal-lal-laahu alaihi wa sal-lam) between them are *Sunnah*.

Prayer of Eclipse (Ṣalat ul-Kusoof or Khusoof): ✷ This is a *Sunnah* prayer, and its time is from the beginning of the eclipse, whether lunar or solar, until it finishes. ✷ It is not to be made up for if the eclipse is over. The way in which it is done is to pray two *Rak'ahs* in which the Qur'an is recited aloud. ✷ In the first *Rak'ah*, one should recite *al-Faatihah* and a long *surah*, then do a long bowing (*rukoo'*), then raise one's head and say, "*Sami'a Allahu lIman ḥamidah, Rabbanaa wa laka'l-ḥamd*" (Allah listens to the one who praises Him; our Lord to You be praise)" after standing upright, as in other prayers. ✷ After that he does not go into prostration like in other prayers. Instead, he should then recite *al-Faatihah* again and another long *surah*. Then comes another long bow (*rukoo'*). After that, one raises his head and stands upright. ✷ Then he should do two lengthy prostrations (*sujoods*). ✷ Then one should pray the second *rak'ah* like the first. ✷ Then he should recite the *tashahhud* and say the *salaam*. ✷ If a person comes late missing the first bowing (*Rak'ah*), he has missed that *Rak'ah* and will have to make it up.

Prayer for Rain (Ṣalat-ul-Istisqa'a) : It is *Sunnah* to pray it in case there is a drought or lack of rain. The manner of performing this prayer is like the Eid Festival Prayer except that one makes the sermon after the prayer.

The *Sunnah* is to reverse one's cloak as an indication of optimism for a change of circumstances once the prayer is over.

Supererogatory prayers: It is confirmed that the Prophet (Ṣal-lal-laahu alaihi wa sal-lam) would make twelve *Rak'ahs* of supererogatory prayers regularly (*Sunan ar-Ratibah*) every day. They are as follows: two before *Ṣalat-ul-Fajr*; four before *Ṣalat-uđ-Đhuhr* and two after it; two after *Ṣalat-ul-Maghrib*; two after *Ṣalat-ul-Isha*.

It is also authentically reported that he would make other voluntary prayers like four *Rak'ahs* before *Ṣalat-uđ-Đuhr and Ṣalat-ul-Aṣr*; four after *Ṣalat-uđ-Đuhr* and two after the call to prayer (*Adhan*) of *Ṣalat-ul-Maghrib.*

Prohibited times for prayer: It is prohibited to make voluntary prayers in the times that have been specifically prohibited. These are: **1)** After the dawn until the rising of the sun and its appearance above the horizon to the height of a short spear; **2)** At the time of the zenith of the sun, until it starts declining; **3)** After *Sÿalat-ul-Asÿr* until the setting of the sun. The prayers that are made for certain causes are permissible if made in these times, like the prayer after entering the Mosque *(Tahiyyat-ul-Masjid),* the two Rak'ah after Tÿawaaf, the Sunnah prayer of Fajr, the funeral prayer, the two Rak'ah of Wudoo, the prostration of recitation and the prostration of thankfulness.

Rulings concerning the Mosque (*Masjid*): It is obligatory to build Mosques to fulfill the needs of the community.

They are the most beloved places on earth to Allah (subḥānahu wa ta'ālā). It is not allowed to sing in them, clap, use musical instruments, give a poetry recital of unlawful poetry, allow mixing and mingling of males and females together, have sexual intercourse, or buy and sell.

If someone buys or sells in the mosque, it is the *Sunnah* to say to this disobedient person: "*La rabaḥa Allah tijaratak*" (may Allah not give you any profit in your trading). It is forbidden to publicly proclaim that one has lost something in the mosque, and it is the *Sunnah* to say to the person who does so "*La raddaha Allahu alaik*" (May Allah not return it to you).

It is allowed to teach children in the Mosque who do no harm therein, to contract a marriage, to judge a case (as a court of law), to recite lawful poetry, to sleep for the person in seclusion (*I'tikaaf*) and at other times, to have the guest sleep therein and the sick person, and to take midday naps.

It is the Sunnah to keep the Mosques free of noise, clamor, quarrels, abundant conversation or detested loud talk. They should also not be used as pathways to other avenues except due to necessity. It is disliked that someone conducts any unnecessary conversation in the Mosques about the life of this world.

The rugs, lights and electricity of the Mosques are not be used for weddings or condolences.

Obligatory Charity (Zakah)

The categories of wealth upon which Zakah is obligatory are four : 1) freely grazing livestock; **2)** produce; **3)** moveable valuables (i.e. gold, silver, and paper money etc); **4)** trade items.

Zakah is obligatory if five conditions are met: 1) Islam; **2)** freedom from slavery; **3)** ownership of the "*Niṣaab*" (amount upon which Zakah becomes due); **4)** complete and stable ownership; **5)** completion of a year, except in the case of produce.

The Zakah of freely grazing livestock is of three kinds: camels; cattle; goats and sheep. The Zakah on them becomes obligatory on two conditions: **1)** The animals are free grazing for a year or more; **2)** They are kept for milk and reproduction and not for work. If they are for sale or trading, they are then considered trade items.

The Zakah of Camels:

4 camels or less: there is no Zakah on them.

24 camels and less: for each 5, one sheep is due.

25 – 35 camels: a one-year old she-camel, if not available, a two-year old he-camel.

36 – 45 camels: a two-year old she-camel.

46 – 60 camels: a three-year old she-camel.

61 – 75 camels: a four-year old she-camel.

76 – 90 camels: two, two-year old she-camels.

91 – 120 camels: two, three-year old she-camels.

More than 120 camels: for every 40, a two-year old she-camel is due; and for every 50, a three-year old she-camel is due.

Zakah of Cows :

Less than 30 cows: there is no Zakah on them.

30 – 39 cows: one, one-year old calf.

40 – 59 cows: one, two-year old calf.

60 cows or More : for every 30 a one-year old calf ; and for every 40 a two-year old calf.

Zakah of Sheep and Goats :

Less than 40 sheep: there is no Zakah on them.

40 - 120 sheep: one sheep.

121 – 200 sheep: two sheep. 201 – 399 sheep: three sheep.

400 sheep or More : for every 100, one sheep is due.

Zakah on Land Produce: It is obligatory upon three conditions: **1)** The produce could be measured by amount and stored, like barley and wheat of grains and like raisins and dates of fruits. But that which is not measured by amount and stored, like fresh vegetables and legumes, have no Zakah; **2)** It reaches the minimum amount (Nisaab), which is 653 kilograms; **3)** The person who will pay the Zakah has the produce in his possession at the time when it is obligatory to pay Zakah, i.e., when the signs of ripeness show on the fruit and crops and they are ready for harvest.

The Zakah on Agricultural Products: ✸ Products that are produced without efforts of irrigation, thus being the product of rainwater or free flowing streams and

springs, have a Zakah rate of 10% (1/10 th). ✷ The Zakah on agricultural products produced by effort and labor in irrigation is 5% (1/20th). ✷ That which is partially by effort and partially without, is according to the greater of the two; the counting would be according to the number of the days that effort and labor is used.

The Zakah on Moveable Valuables: 1) Gold: Zakah is due on gold only when it reaches 85 grams; **2)** Silver: Zakah is due on silver only when it reaches 595 grams.

Zakah is due on money in any of its forms and currencies (e.g., bank notes) when its value is equivalent to the amount of the gold or silver mentioned above.

Since the prices of gold and silver vary from time to time and from country to country, Zakah should be based on whichever of the two works out better for the poor. The Zakah on moveable valuables and money is one fortieth, 1/40 th (2.5%).

Jewelry and ornaments that are for daily use have no Zakah on them. However, what is used for trade and savings must have the Zakah paid on them. It is allowed for women to wear what is customary of gold and silver jewelry. It is allowed to put a small amount of silver on utensils, and it is also allowed for men to have a small amount of silver in the likes of a ring and glasses.

Gold is prohibited to have on utensils and it is prohibited for men except a minute amount in something that is used for some other purpose, like a button or a gold tooth, without them resembling women.

If a person has wealth that fluctuates, increasing sometimes and decreasing at others, then he should specify a day when he takes inventory and calculates his wealth and pays the 1/40 th (2.5%) on that, even if a year has not passed.

Those who are salaried or who have fixed incomes from rental real estate properties, for instance, have no Zakah due on them unless they save some of that amount. They must pay the Zakah of the saved amount if a complete year passes while the saved amount is in their possession. If it is difficult to calculate, they simply choose a day to reckon their account as mentioned above.

Zakah on Debts: If a person loans some money to a rich person, or if the debtor has sufficient funds and it is possible to get the money back from him, the Zakah for that loan is to be calculated and paid when the money is recovered for each of the years that lapsed, even if they are many.

But if the debt is with someone who is bankrupt, there is no Zakah due since the person is not certain about its recovery and has no control over it.

There is no Zakah for trade items except with four conditions: 1) That the payer of the Zakah owns them; **2)** That he intends to trade with them; **3)** That they reach the minimal amount, which is like that of gold and silver (whichever is lesser); **4)** That a year has lapsed while these items are in his possession.

If these four conditions are fulfilled, he must pay the Zakah due from the value of the inventory. If the items do not reach the minimal amount of Zakah and the person is in possession of gold, silver or other money, he adds them to the value of the trade items to reach the minimal amount. If one intends to use the trade items for private use, like clothes, house and car, there is no Zakah due on them. If he changes his intention (decides to use the items for trade again), he calculates the year from the time he changes his intention.

Zakat-ul-Fitr: It is obligatory on every Muslim who has food that is surplus to his needs and the needs of his family members on the last night of Ramadan and *Eid* Festival Day. Zakat-ul-Fitr is two and a quarter kilos of staple food of the country in which it is being given. This amount is per person, male or female, and his dependants.

It is beloved to give it out on the *Eid* Day before the prayer of the *Eid*. It is not allowed to delay it past the prayer of the *Eid* but one may give it out a day or two before *Eid*. One may also give to one person an amount of food that is enough for a group and vice versa.

It is obligatory to distribute the Zakah immediately as it becomes due and the guardian is responsible to give Zakah on behalf of children and the insane.

It is *Sunnah* for the responsible person to distribute it personally and let it be known to the people. Intention for the person on whose behalf the Zakah is given is necessary.

It is important to note that voluntary charity would not suffice for obligatory Zakah, even if the person gave all his wealth away.

It is preferable to give the amount of Zakah to the poor of the country where the person lives but in case of some overwhelming need, sending it to other countries is also allowed. Giving Zakah two years in advance is proper and allowed, if the wealth reaches the amount where Zakah becomes due.

People who deserve Zakah:

1) For the poor and utterly destitute; **2)** For the poor who are needy; **3)** For the officials who collect and distribute it; **4)** For those who need additional attraction to Islam, whether Muslims or non-Muslims; **5)** For the liberation of slaves and captives; **6)** For helping people who are burdened with legal debt; **7)** For those who are struggling in the way of Allah in Jihad; **8)** For the travelers who are cut off from their homeland.

They are to be given according to their need except for the officials who work to collect and distribute the Zakah, since they are given according to a fair and agreed upon salary, even if they are rich.

It fulfills the obligation to hand over the Zakah to the *Khawarij* (a group of Muslims who dissented from the companions of the Prophet (*Ṣal-lal-laahu alaihi wa sal-lam*) and *Bughaat* (those who rebelled against a righteous Imam) and the likes if they take control and rule the land.
It fulfills the obligation if the ruler takes the Zakah by force or by one's consent, and whether he is a just or an unjust ruler.

It does not fulfill the obligation to give the Zakah to a non-believer (other than those who need additional attraction to Islam), a slave, rich person, one's dependents, or a member of Bani Hashim (descendents of the Prophet (*Ṣal-lal-laahu alaihi wa sal-lam*).

If after giving the Zakah to an undeserving person out of ignorance the person comes to know about it, his obligation is not fulfilled except for the case that he gave to someone thinking that the person was poor and later on found out that he was rich.

Voluntary Charity: The Messenger of Allah (*Ṣal-lal-laahu alaihi wa sal-lam*) said ***"Verily, what reaches a believer of his good deeds after his death is: knowledge that he taught and publicized; a pious son who supplicates for him; a book of Qur'anic script (Mus'haf); a Mosque that he built; a rest house that he built for the travelers; a water canal that he made; and any charity that he spent while healthy and alive; all this will reach him after his death."*** (Ibn Maajah).

Fasting Ramadan (*Ṣaum*)

Fasting: Fasting is obligatory upon every sane, post-pubescent Muslim, capable of fasting the month of Ramadan - other than the women experiencing their monthly menses or post-partum bleeding. Able children should be ordered to fast in order to become accustomed to its practice.

The time of Ramadan's commencement is known by one of two signs:

1) Sighting the new moon by a trustworthy Muslim, male or female;

2) Completing of thirty days of the month of Sha'ban.

The time of the obligatory fast is from *Fajr* until *Maghrib*. The person must make his intention to fast before *Fajr* if it is an obligatory fast.

The Nullifiers of the Fast: The fast is nullified by the following : **1)** Sexual intercourse in the vagina. One must make up that day and expiate the sin of this act by freeing a slave, and if he cannot do that, he must fast two consecutive months. If he is not able to either of those, he must feed sixty poor people, and for those that cannot do even this, nothing is due; **2)** Ejaculation due to kissing, hugging or masturbation, etc. There is nothing due for a person who has a wet dream; **3)** Eating or drinking something intentionally. If someone does so forgetting that he is fasting, the fast remains correct (and he continues the fast till sunset); **4)** Letting blood, by means such as cupping or blood donation. A little amount for a medical examination and unintentional bleeding, like a wound, does not nullify the fast; **5)** Intentional vomiting;

Fasting is not nullified by the following: ✸ Dust entering one's throat; ✸ Water unintentionally comes to one's throat while washing his mouth; ✸ Ejaculation due to thinking about sexual desires; ✸ Wet dreams; ✸ Unintentional bleeding; ✸ Unintentional vomiting;

If someone eats thinking that it is night and then it becomes clear that it is the day, he must make up for that day. If he eats doubting about the coming of the dawn, thinking that it is still nighttime, his fast is still valid, but if he eats not certain about the setting of the sun, and it happens to still be daytime, he must make up for that day.

Those Allowed not to Fast: ✸ It is prohibited for a person to not fast unless he has a legitimate excuse. ✸ Women in their monthly menses and postpartum bleeding must break the fast. ✸ When saving someone's life is conditional on breaking a person's fast, it is obligatory upon that person to break his fast. ✸ It is *Sunnah* for the traveler to break his fast if the journey is long enough to allow shortened prayers and if fasting is difficult for him. ✸ It is also *Sunnah* for a sick person not to fast if he fears that fasting might cause him harm. ✸ It is allowed for a resident to discontinue his fast if he travels during the day. ✸ It is allowed for a woman who is pregnant or nursing to break the fast if she fears any harm on the child or herself.✸ All types of people mentioned above must make up the days missed. The pregnant or nursing woman should additionally feed a poor person for every day missed if she breaks her fast because she fears harm for the child only. ✸ If a person breaks his fast because of aging or because of a chronic disease from which it is not expected that he will recover, then he must feed a needy person for every day of Ramadan, and he does not have to make up those days. ✸ Whoever postpones making up the days he missed until the next Ramadan due to a legitimate

excuse, only needs to make them up. If his postponement was not for a legitimate excuse, then he must make up the missed days in addition to feeding a needy person for each day he did not make up. ✷ If a person dies without making up some missed days due to some genuine excuse, then there is no sin on him and no making up is required. If there was no legitimate excuse, a needy person must be fed for each day missed and it is desired that someone from his relatives fast in lieu of him for what he neglected of the fast of Ramadan or the fast of a vow. All vows to Allah that do not entail disobedience to Allah should be fulfilled. ✷ If a person does not fast for a legitimate reason and then this reason lapses during the day of fast, similarly if a non-muslim accepts Islam, a woman becomes clean from her menses, a sick person is cured, a traveler returns from the journey, a child reaches puberty, or the temporarily insane person regains his sanity, all of these people must make up the fast of that day in the midst of which this happened, even if they fasted for the remaining portion of that day. ✷ No one may fast in lieu of another who is excused from fasting Ramadan.

Voluntary Fasts: ✷ The best voluntary fast is to fast every other day. ✷ The second best fast is to fast every Monday and Thursday. ✷ The next in line is to fast three days of every month, during the days of the full moon, the 13th, 14th and 15th [of the Islamic lunar month]. ✷ It is from the *Sunnah* to fast most of the month of *Muharram* and *Sha'ban*. ✷ It is also *Sunnah* to fast the day of *Ashooraa* (10th of *Muharram*), the day of *Arafat* (9th of Dhul-Hijjah) and six days of *Shawwaal*. ✷ It is disliked to single out the month of *Rajab*, Fridays, Saturdays, or the day of doubt (the thirtieth day of *Sha'ban, the month immediately preceding Ramadan*) for fasting. ✷ It is prohibited to fast the day of *Eid-al-Fitr* or *Eid-al-Ađha*. It is also prohibited to fast the days of *Tashreeq* (11th, 12th and 13th of Dhul-Hijjah), except for the person who must compensate for not slaughtering in making the *Ḥajj-at-Tamattu'* or *Qiran* (see pilgrimage - Ḥajj).

Notes :

✷ It is allowed for the person in the state of major impurity, like a person who has had sexual intercourse or a woman in menses or postpartum bleeding who becomes clean before the crack of dawn, to postpone his bath until after dawn [yet before sunrise]. He may also take his predawn meal before his bath. This does not harm his fast. ✷ It is allowed for a woman to take medicine to postpone her menses if she intends by this to participate with the Muslims in the fast of Ramadan, on the condition that this does not harm her in any way. ✷ It is allowed for the fasting person to swallow saliva and mucous if it is within his mouth. ✷ The Prophet (Ṣal-lal-laahu alaihi wa sal-lam) said, ***"My nation will remain on goodness as long as they hasten to break the fast and take their pre-dawn meals at their latest time."*** (Ahmad). ✷ He (Ṣal-lal-laahu alaihi wa sal-lam) also said, ***"The religion will continue to prevail as long as people hasten to break the fast, because the Jews and Christians delay in doing so."*** (Abu Dawud). ✷ It is a loved act that one makes a supplication when breaking his fast, since the Prophet (Ṣal-lal-laahu alaihi wa sal-lam) said, ***"The fasting person, at the time of his breaking the fast, has a supplication that will not be rejected."*** (Ibn Majah). One of the invocations

reported is to say as the Prophet (Ṣal-lal-laahu alaihi wa sal-lam) said, ***"Dhahab ađ-đhama'u wabtallit-il-urooq wa thabat-al-Ajru insha-Allah"*** (Abu Dawud). (The thirst has disappeared, and the veins are nourished, and the reward is confirmed, by the will of Allah)." ✷ It is from the *Sunnah* to break fast with fresh dates. If fresh dates are not available, then dry dates should be eaten. If neither of those two is available, he should break his fast with water. ✷ The fasting person should avoid *Kuhl* (a kind of eye powder), eye drops and eardrops in order to avoid the matters concerning which the scholars have differed. If a person is in medical need of such drops, then there is no harm, even if he feels the drops in his throat. ✷ It is from the *Sunnah* to use the *Siwak* at all the times of the fast. There is no time in which it is disliked according to the correct judgment of the scholars of jurisprudence. ✷ The fasting person must avoid all backbiting, hate-mongering, falsehood, etc. If someone abuses the fasting person or curses him, he should say, "I am fasting," and guard his tongue and limbs from all that which is sinful concerning his fast. The Prophet (Ṣal-lal-laahu alaihi wa sal-lam) said, ***"For he who does not leave off saying falsehood and acting upon it, Allah has no need for him to leave his food and drink***." (al-Bukhari and Ahmad) ✷ It is from the *Sunnah* for a fasting person who is invited to a meal to supplicate for the host and to partake in breakfast, even if he is not fasting. ✷ The Honored Night (*Lailat-ul-Qadr*) is the best night of the year. It falls in one of the last ten nights of Ramadan. The most emphasized is the twenty-seventh night. The performance of good deeds on this night is better than in a thousand months (about 83 years). ✷ This night has visible signs, of which are a whitish dawn without much brightness of the Sun, and also mild weather. ✷ A Muslim may pass by it without knowing it. One should perform as much worship as possible in Ramadan and especially in the last ten nights, seeking not to miss standing for prayers in any of these nights. If he stands in prayer with the Imam for *Ṣalat-ut-Taraweeh*, he should not leave until the Imam completes the *Taraweeh* so that the whole night of his is written for him. ✷It is *Sunnah* for the person who begins a voluntary fast to complete it, but it is not obligatory. If he intentionally breaks his fast, then there is no need to make that fast up as compensation.

Devotion (I'tikaaf):

I'tikaaf means to remain in the Mosque (Masjid) in order to perform worship.

The condition is that he should not be in a state of major impurity and should not go outside the Masjid except for that which is absolutely necessary, like eating, going to the bathroom or making an obligatory *Ghusl.*

I'tikaaf is void if one goes outside the Masjid without true need or if one has sexual intercourse. *I'tikaaf* can be done any time of the year but it is recommended in Ramadan, especially the last ten days.

The least amount for *I'tikaaf* is any set period of time, yet it is better that it lasts for no less than a day and night. A woman should not perform *I'tikaaf* except with the permission of her husband.

The *Sunnah* is to increase one's worship of Allah and to avoid indulging in usual permissible acts, avoiding all things that do not concern the person.

Greater Pilgrimage (Ḥajj) and Lesser Pilgrimage (Umrah)

Ḥajj and Umrah are obligatory once in a lifetime for anyone who is:

1) Muslim; **2)** Sane; **3)** pubescent; **4)** Free, not a slave; **5)** Has the means to perform it with respect to being able to afford its provisions and conveyance.

If someone procrastinates in making Ḥajj until he dies while he had the wealth and wherewithal to make it, someone should make the Ḥajj and *Umrah* on behalf of the deceased from the deceased's wealth.

Ḥajj of a non-muslim is not correct nor is the Ḥajj of an insane person. But a child or a slave can make it, even though it does not count as their obligatory Ḥajj for them. If a poor person borrows money to make Ḥajj, his Ḥajj is sound.

If a person makes Ḥajj on behalf of someone else while he himself has not yet made his own Ḥajj, he will have that Ḥajj count as his own Ḥajj.

Iḥram: It is Sunnah for the person who wishes to enter the state of Ihram to take a bath, wear perfume, take off all stitched clothing and wear two clean white unstitched pieces of cloth, one which covers the lower half of the body and the other draped over the shoulders.

One who intends only *Umrah* should proclaim, ***"Labbaik Allahumma Umratan"*** (Here I am at your service for obedience O Allah for *Umrah*),

Those that intend Ḥajj should say the same but substitute ***"Ḥajjan"*** for ***"Umratan",*** and those that intend both should say, ***"Ḥajjan wa Umrah"***.

If he fears that something will prevent him from completing his Ḥajj rites, he should make a condition in this proclamation by saying: ***"fa inn habasani haabis fa mahalli haithu habastani"*** (If I am prevented by any obstacle, my place of ending is wherever I am obstructed).

Types of Ḥajj:

The person who intends Ḥajj has three choices: *Tamattu'*, *Ifraad* or *Qiran*.

1) The best is to make *Tamattu'* wherein one enters the state of *Ihram* for the *Umrah* in the months of Ḥajj (*Shawwaal, Dhul-Qa'dah and Dhul-Ḥijjah*) and then leaves the state of *Ihram*. He then enters the state of *Ihram* again for Ḥajj (in the same year), and completes its rites. **2)** *Ifraad* is to make *Iḥram* for Ḥajj alone. **3)** *Qiran* is to combine both Ḥajj and *Umrah* in one *Iḥram*, or to enter into *Iḥram* for the *Umrah* first and then to add Ḥajj to it before one begins the circumambulation of the *Umrah*.

Once the one intending Ḥajj is on his conveyance for travel [after entering the state of *Iḥram*], he should say: ***"Labbaik Allahumma Labbaik. Labbaika la-Sharika laka labbaik. Innal-Ḥamda wan-ni'mata laka wal-Mulk. La Sharika lak"*** *(Here I am at Your service, O Allah! Here I am at Your service. Here I am at Your service, You have no partner, Here I am at Your service, O Allah. Verily, all the praise, all the grace belongs to You, and the dominion. You have no partner).* This is called the *Talbiyah*.

It is more rewarding that one repeats this frequently with a raised voice. However, women should not raise their voices in the *Talbiyah*.

There are nine things that are prohibited while in the state of Ihram:

1) Cutting the hair; **2)** Clipping the nails; **3)** For the male, wearing stitched clothes (i.e., the normal clothing that people wear). One who does not find an unstitched

garment to wear is exempt from this. In such a case he may wear pants. Also, if he does not find sandals, he then can wear *Khuff* (leather socks) after cutting off what might cover the ankles. He need not offer any compensation for this; **4)** Covering the head; **5)** Wearing perfume on the body or clothes; **6)** Hunting wild game ordinarily allowed; **7)** Contracting a marriage; this is impermissible, but there is no compensation due if done. **8)** Touching the wife as foreplay to sexual activity; if one does this, he must compensate by slaughtering a sheep, fasting for three days, or feeding six needy people. **9)** Having sexual intercourse; if this happens before the first state of "dissolving the restrictions" (*at-Taḥallul al-Awwal*), the Ḥajj is invalidated. He must complete his Ḥajj and perform it again the following year, along with slaughtering a camel and distributing the meat to the needy of Makkah. If one does this after the first state of "dissolving the restrictions" (*at-Taḥallul al-Awwal*), his Ḥajj is not invalid but he must compensate that sin by slaughtering a camel. If he has sexual intercourse during *Umrah*, that *Umrah* is null and void and he must slaughter a sheep and make the *Umrah* over again. Only sexual intercourse makes the Ḥajj and *Umrah* totally null and void.

✸ What applies to men applies also to women in respect of the Ḥajj rites except that women may wear stitched clothing. However, they are not allowed to wear a complete *Burqa'* or *Niqab* (face veils with openings for eyes) and gloves during *Ihram* [1].

Offering *Fidyah* (Compensation): The fidyah is of two types: **1)** Fidyah wherein one can choose from a variety of options: This includes fidyah for cutting the hair, clipping the nails, wearing stitched clothes or covering the head. A person may choose as fidyah; fasting three days, feeding six needy people each a kilo and a half of staple food, or slaughtering a sheep. The fidyah for killing of a wild animal by hunting is to slaughter the like of what he killed from cattle. If not, one must pay the price of the animal according to its value [and that is to be given in charity].

2) *Fidyah* wherein one has to follow a set order when offering *fidyah:* This covers the case of the *fidyah* of the person making *Tamattu'* and *Qiran* who must slaughter a sheep, and the *fidyah* of the person who had sexual intercourse while in a state of *Ihram* who must slaughter a camel. If the person making *Tamattu'* and *Qiran* and the person who has sexual intercourse while he was in *Ihram* do not find the specified animal or cannot afford to buy it, they must fast for three days in the Ḥajj time and seven when they return to their homes. The *fidyah* (compensation) may only be distributed to the needy of Makkah.

Entering Makkah: When the person performing the Ḥajj or Umrah enters Makkah, he says the legislated supplication. After that, he begins the circumambulation (Ṭawaaf) of Umrah, if he is making the Tamattu' and the Ṭawaaf of arrival, if he is making Ifraad or Qiran.

One begins his *Ṭawaaf* with his right shoulder uncovered and a part of the cloth

[1] A woman can cover her face in front of non-*maḥram* men after entering *ihraam* with part of her garment, lowering it from the top of her head over her face, or she may wear any other type of face covering, without committing the forbidden action of wearing *niqaab*.

over his left shoulder (*Idtiba'*), and starts at the Black Stone (*al-Hajr al-Aswad*). One should touch the Black Stone with his right hand or kiss it if possible. Otherwise, one simply points to it and says "*Bismillah*" (in the name of Allah).

He repeats this in every round. Keeping his left side to the Ka'bah, he circumambulates seven times, walking quickly with short steps (*Ramal*) in the first three rounds to the best of his ability. When he passes the Yemeni Corner [1], he touches it with his right hand if possible.

In the space between the Yemeni Corner and the Black Stone one should say, ***"Rabbana aatina fid-dunya hasanatan wa fil-aakhirati hasanatan wa qina adhaban-naar"*** *(O our Lord, grant us the best in this life and the best in the next life and protect us from the punishment of the Fire)* (*Al-Baqarah* 2:201).

He may supplicate with whatever he wishes during the rounds. Then he should perform a two *Rak'ah* prayer behind the Station of Abraham (*Maqaam Ibraheem*), if he is able to do so, reading in them *Surat al-Kafiroon* [109] and *Surat al-Ikhlaas* [112]. Then he should drink as much water as he can from the well of Zamzam.

Afterwards, he should return to the Black Stone and touch it with his right hand if possible and supplicate at the *Multazam* (between the Black Stone and the Ka'bah Door). Then he goes for *Ṣa'i* (going earnestly between Ṣafa and Marwah) by first going to the mount of Ṣafa, ascending it saying, "***Abda bima Bada' Allahu bih***" ***(I begin with what Allah began)***.

Then he recites the verse of Allah, the meaning of which is: "Indeed, Ṣafa and Marwah are among the symbols of Allah, so whoever makes Ḥajj or *Umrah* to the House there is no blame upon him for proceeding between them. And whoever does good voluntarily, then indeed Allah is All-Appreciative, All-Knowing" (2:158). He then says ***"Allahu Akbar"*** and says ***"Laa Ilaaha Ill-Allah,"*** and faces the Ka'bah and raises his hands and recits (the prescribed) supplications.

Then he descends and walks until he reaches the green marker. When he reaches the green marker, he runs as fast as he can to the next green marker. After that, he walks until he reaches al-Marwah, whereupon he repeats the same ritual as he did on Ṣafa.

He then descends and repeats the same as he did in the first round until he completes seven rounds, one round being from one mount to the other. After that, he shaves or shortens his hair, shaving being the best, except in the *Umrah* of *Tamattu'* since he will make the Ḥajj afterwards.

As for the person making *Qiran* or *Ifraad*, he is not allowed to perform *Tawaf al-Ifaađah*, until after he throws the pebbles at the Pillar of Aqabah (*Jamrat-ul-Aqabah*) on the Day of *Eid*. The woman is like the man except that she does not walk fast in the walking of circumambulation or between Ṣafa and Marwah.[2]

The Description of Ḥajj: On the 8th of Dhul-Hijjah *(*Yawm at-Tarweyah*),* if the pilgrim was staying in Makkah, he enters into the state of Ihram and heads to *Mina to spend the night of the 9th (the Islamic day begins at sunset) there.*

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[1] The corner before the Black Stone.

[2] A woman does not get her head shaven upon the completion of Umrah or Ḥajj. Instead, she cuts a fingertip length of hair from her entire head.

The next morning, when the sun of the 9th of *Dhul-Ḥijjah* rises, he commences towards the plain of Arafat. He combines *Ṣalat-uđ-Đuhr* and *Ṣalat-ul-Aṣr* in their shortened form and performs them at the time of *Ṣalat-uđ-Đuhr*.

A pilgrim can stay in any place in the plain of Arafat except for the valley of *Uranah*. He should supplicate saying "***Laa Ilaaha Illa-llah waḥdahu la shareeka lah, lahul-mulku walahul-ḥamdu, wahuwa ala kulli shay'in qadeer***" **(There is none that has the right to be worshipped except Allah, to Him belongs all praise and sovereignty and He is Omnipotent over all things)**. He should strive earnestly in invocation seeking repentance and yearning sincerely to come closer to Allah. When the sun sets, he proceeds towards Muzdalifah with calmness and dignity, saying the *Talbiyah* and remembering Allah.

When he reaches Muzdalifah, he combines *Ṣalat-ul-Maghrib* and *Ṣalat-ul-Isha* and shortens them. Then he spends the night there.

He makes *Ṣalat-ul-Fajr* in the first of its time and remains making supplications until the light of day appears before the sun has actually risen. After that, he sets off and when he reaches the valley of *Muḥassir*, he should hurry through it if he is able to do so.

When the pilgrim comes to Mina, he begins by stoning the Greater Pillar (*Jamrat-ul-Aqabah*) with pebbles (bigger than a chickpea and smaller than a hazel nut). He says ***"Allahu Akbar"*** as he throws each pebble and raises his hand.

It is conditional that the pebbles fall inside the ring around the pillar even if they don't reach the actual pillar. He discontinues the *Talbiyah* with the first throw of the pebbles. Then he shaves his head or shortens his hair, shaving being better. Then he slaughters his animal for sacrifice.

With his stoning and shaving (or shortening) his hair, he departs from the state of *Ihram* and enters the first state of "dissolving the restrictions" (*at-Taḥallul al-Awwal*), in which everything that was restricted to him is now allowed, except sexual intercourse which remains prohibited. Then he proceeds to make the *Ṭawaaf al-Ifaađah*, which is obligatory for the completion of Ḥajj.

Then he performs *Ṣa'i* between Ṣafa and Marwah if he is making *Tamattu'* or if he did not do the *Ṣa'i* when he made the *Ṭawaaf* of arrival.

Once he completes this, he is free from all restrictions including sexual intercourse and this is the second state of "dissolving the restrictions" (*at-Taḥallul ath-Thani*). He then returns to Mina and spends the two nights of *Tashreeq* (the 11th and 12th of *Dhu'l-Hijjah*) which are compulsorily, throwing the seven pebbles at each of the three pillars (*Jamaraat*) when the sun has passed its zenith, supplicating after each throwing, He begins with the first *Jamrah,* then the middle, pausing a short distance after each to supplicate and then the *Jamrat-ul-Aqabah.*

One does not pause to supplicate after throwing the *Jamrat-ul-Aqabah*. He throws pebbles on the second day in a similar manner. If he wishes to leave before the setting of the sun on the second day, the twelfth of *Dhul-Hijjah*, he may. However, if the sun sets while he is still in Mina, he must stay for the third day also and throw the stones of the third day – except if the crowd thwarts his quick movement out of Mina and the sun sets. In this case he may still leave if he had intended to do so, even if he actually exits after the setting of the sun.

The person making *Qiran* is like the person making *Ifraad* except that he must slaughter a sacrificial animal, just as the person making *Tamattu'* must also slaughter a sacrificial animal.

Those who wish to travel back to their homes should not leave until they make the Farwell *Ṭawaaf* (*Ṭawaaf al-Wadaa'*), making it their last rite in Makkah, except for a woman experiencing menses or postpartum bleeding, since she is absolved from this obligation.

If one becomes preoccupied by some business after making *Ṭawaaf al-Wadaa'*, he must make the *Ṭawaaf al-Wadaa'* again. Those who leave without making the *Ṭawaaf al-Widaa*' should return to Makkah if they are nearby, and those that have gone too far must slaughter a sacrificial animal as *fidyah*.

The Pillars (*Arkan*) of *Ḥajj* are Four: **1)** *Ihram*, and this includes the intention to make *Ḥajj*; **2)** Stopping (*al-Wuqoof*) at Arafat; **3)** Circumambulation of the Ka'bah (*Ṭawaaf al-Ifaadah*); **4)** Walking between *Ṣafa* and *Marwa* (*Ṣa'i*).

The Obligations (*Waajibaat*) of *Ḥajj* are Seven: **1)** Making the *Ihram* from the assigned places (*al-Miqaat*); **2)** Staying at *Arafat* until the night; **3)** Spending the night at *Muzdalifah* until after the middle of the night; **4)** Spending the nights at *Mina* during the days of *Tashreeq*; **5)** Throwing the pebbles at the *Jamaraat*; **6)** Shaving the head or cutting the hair; **7)** The Farewell *Ṭawaaf* (*Ṭawaaf al-Wadaa'*).

The Pillars (Arkan) of Umrah are Three: **1)** *Ihram*; **2)** Circumambulation (*Ṭawaaf* of Umrah); **3)** *Ṣa'i* of Umrah.

The Obligations of Umrah are Two: **1)** *Ihram* from the assigned places (al-Miqaat); **2)** Shaving the head or cutting the hair.

The person who leaves a pillar (*Arkan*) will not have his *Ḥajj* or *Umrah* complete and it becomes null and void. Someone who leaves an obligation must compensate for it by slaughtering a sacrificial animal. Someone who leaves a *Sunnah* of the *Ḥajj* or *Umrah* has no fault against him.

The Conditions of Performing (*Ṭawaaf*) are Thirteen: **1)** Islam; **2)** Being sane; **3)** Determined intention; **4)** Passing of the beginning of the time of *Ṭawaaf*; **5)** Covering one's private parts for the one who is able; **6)** Cleanliness from both the greater and lesser states of impurity, except for a child; **7)** Completing seven rounds and being certain that one has done seven; **8)** Making the Ka'bah on the left side; he who does otherwise must repeat the circumambulation; **9)** Not going backwards while walking. **10)** Walking, by the one who is able; **11)** Making the rounds continuously; **12)** Making the rounds inside the Masjid al-Haram; **13)**Starting the rounds from the Black Stone.

The acts of the *Sunnah* for *Ṭawaaf* include touching the Black Stone with the right hand and kissing it, saying "*Allahu Akbar*" near it, touching the Yemeni Corner with the right hand, having one's right shoulder uncovered (*Idtibaa'*) and walking quickly with short steps (*Ramal*) at the time this is supposed to be, supplicating and remembering Allah in the *Ṭawaaf*, getting close to the Ka'bah, and making the two *Rak'ah* afterwards.

The Conditions (Shuroot) of Proceeding between Ṣafa and Marwah (Ṣa'i) are Nine: 1) Islam; **2)** Being sane; **3)** Intention; **4)** Making the rounds continuously; **5)** Walking, by the one who is able; **6)** Completing seven rounds; **7)** Covering the distance between the two mounts;**8)** Making it after a correct Ṭawaaf; **9)** Beginning at *aṣ-Ṣafa* and completing at *al-Marwah*.

The acts of the *Sunnah* of the *Ṣa'i* include cleanliness from the lesser state of impurity and any impurity, covering the private parts, mentioning Allah during the *Ṣa'i*, running quickly in the places where this should be done, climbing up on the mounts, and performing the *Ṣa'i* directly after the *Ṭawaaf*.

Note: The best thing to do is to throw the stones at the *Jamaraat* on the same day. However, it is acceptable if one postpones one day's throwing until the next day, or even all the throwing of the *Tashreeq* days until the last day (for those who have a legitimate excuse).

Uḍ'hiya - *The Sacrificial Animals offered for those not making Ḥajj*

To slaughter a sacrificial animal is an emphasized *Sunnah*. The one who intends to slaughter should not cut his hair or clip his nails from the beginning of *Dhul-Hijjah* until he slaughters his sacrificial animal.

Aqeeqah - *The Slaughtering of a Sacrificial Animal for the Newborn*

This is a *Sunnah.* Two sheeps should be slaughtered for a boy and one for a girl. Slaughtering on the seventh day after the birth is best. It is also *Sunnah* to shave the newborn's head and give in charity silver in the amount of the weight of that hair.

A Beneficial Note: Those who enter the Masjid of the Prophet (Ṣal-lal-laahu alaihi wa sal-lam) should first make two *Rak'ah* of greeting the Masjid, then come to the Prophet's (Ṣal-lal-laahu alaihi wa sal-lam) noble grave[1] and, facing the grave with his back to the prayer direction (*Qiblah*), with humility and a heart full of respect and awe for the Prophet (Ṣal-lal-laahu alaihi wa sal-lam) as if he is before him in view, say "*As-Salamu alaika ya Rasulullah*" (Peace be upon you, O Messenger of Allah); if he adds to this [by saying for example, "and the blessings of Allah"], it is good.

He then moves to the right an arm length and says, "*As-Salamu alaika ya Aba Bakr as-Siddeeq*" (Peace be upon you, O Abu Bakr the Truthful) and also, "*As-Salamu alaika ya Umar al-Faruq*" (Peace be upon you, O Umar the Separator between Truth and Falsehood) "*Allahumma Ijzihima 'an Nabiyyihima wa anil-Islam khaira*" (O Allah give them the good reward for following the Prophet and aiding Islam). Then he turns to the *Qiblah*, places the grave to his left[2] , and supplicates to Allah.

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[1] The noble grave of the Prophet (Ṣal-lal-laahu alaihi wa sal-lam) was originally outside the Masjid in the living quarters of his wife Aishah ی and later expansions after the generation of the companions brought it into the premises of the mosque. The manner of visit, although not specifically mentioned in reports, is mentioned as an example because it helps avoid many of the common innovations that are done by the ignorant masses at his grave.

[2] Thus he will be standing in the *Rawdah*, the blessed area between the grave of the Prophet (Ṣal-lal-laahu alaihi wa sal-lam) and his *Minbar*, which he stated to be a garden (*rawdah*) from the gardens of Paradise.

Various Benefits and Rulings

■ Sins are wiped clean and absolved by various things, including truthful repentance, seeking forgiveness from Allah, doing good deeds, facing of trials and tribulations, giving charity, and having other people make supplications for one's forgiveness.

If any of one's sins were not forgiven by Allah in this life, the individual may be punished in his grave, on the Day of Resurrection or in the Hellfire. Once Allah has purified him from his sins, then, only by Allah's will and mercy, will he be allowed to enter Paradise if he died upon monotheism (*Tawḥeed*). If he died upon polytheism, idolatry, disbelief or greater hypocrisy, he will enter the Hellfire and reside therein forever.

■ Sins and acts of disobedience have great effects on a person. The effect on the heart is that it brings a sense of alienation, humiliation and illness. It also creates a barrier between the sinner and Allah.

The effect on the religion is the same. Moreover, it deprives one of the inclinations towards obedience to Allah. It also deprives him of the supplications of the Messenger of Allah (Ṣal-lal-laahu alaihi wa sal-lam), the angels and the believers. The effect on the sustenance is that it deprives one of provisions, the blessings of the sustenance, and, furthermore, it creates even more poverty.

The effect on the individual is that it deprives one of his blessings in life and makes increased hardships for him. The effect on one's deeds is that his deeds become unacceptable. The effect on the society is that it creates insecurity, increases the cost of goods, increases the tyranny of the rulers and the enemies, causes drought, etc… All this and much more is the result of sin.

■ Tranquility of the heart and its happiness and relief from anxiety is the cherished goal of all people, since only by this do people have a wholesome and good life.

This is attained by religious, natural, and by practical means, all of which merge together only for a believer, since he alone combines: **1)** Belief in Allah; **2)**Obedience to the commands of Allah and avoidance of that which is prohibited; **3)** Beneficence to Allah's creation by speech, action, and various kinds of good deeds; **4)** Preoccupying oneself with beneficial knowledge and action, both in the affairs of Allah's religion and the affairs of the life of this world; **5)** Avoidance of anxiety about future or past action, while instead having concern about the present course of positive action; **6)** Much remembrance of Allah; **7)** Mentioning often both the internal and external blessings of Allah; **8)** Looking at those that are beneath us (with compassion) and not looking with envy at those who are above us in the wealth of this world; **9)** Striving to relieve oneself from the causes of anxiety and achieving the means which bring true happiness; **10)** Seeking refuge in Allah and seeking His aid in relief from anxiety.

■ Ibraheem al-Khawaas رحمه الله said, "Five things are a cure for the heart: reciting the Qur'an with contemplation; keeping the stomach empty; standing in the night (for prayer); supplicating with humility during the pre-dawn period; sitting with the righteous people."

■ Marriage is a *Sunnah* for those who have sexual desire and do not fear falling

into the sin of fornication. Marriage is permissible for the person who has no sexual desire. It is an obligation for the one who has sexual desire and fears falling into the sin of fornication. The obligation is such that he should do it first rather than performing Ḥajj. It is unlawful to gaze at women, and to be in seclusion with them, since this is a source of temptation.

The following conditions have to be fulfilled for a valid marriage of a man to a woman: 1) Specifying the two partners for marriage, and thus it is not allowed for a man to say, for instance, "I have married you to one of my daughters" when he has more than one; **2)** The consent of the husband and wife, the husband being of maturity and rightly guided, and the wife being free and of discretion; **3)** A guardian for the woman, since a woman cannot arrange her own marriage herself and none other than a legal guardian can arrange her marriage, unless the guardian refuses to marry her to a person who is compatible with her. The most appropriate person to arrange her marriage is her father, then grandfather and so on upward, or her son and grandson and so on downward, or her full brother then her paternal uncle and so forth (and the ruler is the guardian for those that have no guardian) (Ahmad and Abu Dawud); **4)** Witnesses; there must be two male witnesses of maturity, sound mind and integrity; **5)** The two partners are devoid of those traits that disallow marriage, like being related by wet nursing, blood or marriage.

The traits that disallow marriage forever are of various categories:

1) By blood relationship, like : ✸ The mother or the grandmother and so on upward; ✸ The daughter or daughter of a son and so on downward; ✸ The sister, or the daughter of a sister or the daughter of her son or daughter, or the daughter of a brother and any of her daughters or daughters of her sons and daughters and so on downward; ✸ Maternal or paternal aunt and so on upward;

2) By wet nursing, and this prohibition is like that of blood relationship stated above, even in respect of marriage;

3) By marriage, this being the mother of his wife, the grandmothers, the wives of his father, his grandfather and so on upward, the wife of his son, grandson and so on downward, and daughters of his wife, their daughters and so on downward.

The traits that disallow marriage temporarily are of two kinds: 1) By reason of combination, like combining two sisters or combining a woman with her aunt; **2)** By a reason that may eventually cease, like the woman being the wife of another man at that time.

A son or daughter, although obligated to obey his/her parents at all times in obedience to Allah, does not have to obey his/her parents to marry someone whom they do not want to marry. They do not have to obey their command in this and their disobedience here will not be considered grievous disrespect.

■ **Divorce:** It is not allowed for a husband to divorce his wife while she is in her menses or postpartum bleeding or after having intercourse with her during the time of purity between two menstrual periods. Although it is not allowed to divorce during these times, if one does, it is considered valid.

Divorce is a disliked act if done without valid reason, but it is allowed if needed.

Divorce is a *Sunnah* for the person that is harmed by remaining in a destructive marriage. It is not obligatory to obey the parents in the matter of divorce. It is not allowed for the person that wishes to divorce his wife to do so more than once in one sitting (saying for instance, "I divorce you three times," or "the number of stars in the sky," or "the number of grains of sand in the desert," etc).

The pronouncement of divorce must be during a time of purity (not during the period of menses) when the husband has not yet had intercourse with his wife. He then divorces her through one pronouncement of divorce and leaves her until the determined waiting period (*'Iddah*) lapses.

For the woman who has the possibility that her husband may return her into the state of marriage (*Ṭalaaq ar-Raj'i*), it is prohibited for her to change her place of residence, as it is forbidden for him to force her out before the completion of the determined waiting period (*Iddah*).

Divorce takes place by uttering it verbally [or in written form] and it does not take place by mere intention.

■ **Oaths (*Aimaan*): When one swears a solemn oath, expiation for that oath is required, if the oath fulfills the following four conditions:**

1) The oath is made intentionally. If someone merely says, "By Allah" or, "No, by Allah," in passing conversation without his heart intending a solemn oath, this is called unintentional oath (*Laghuw*) and is not an oath that should be expiated; **2)** The oath is made for doing something of the future which is possible, and not of some undefined unknown past thing, in mere conjecture in which he deems himself true, in a lie (which is called *Yameen al-Ghamoos* and is a grievous sin), or about some future event in which he thinks will truly happen and yet it does not; **3)** The person swearing the oath does it upon his free will without any compulsion; **4)** The person who swears that oath does not act according to his oath or does what he swears not to do.

The person who swears an oath and makes it conditional by saying, "Insha-Allah" (if Allah wills) does not have to expiate and compensate for that oath on two conditions: **1)** That the condition of "if Allah wills" was directly connected with the sentence of swearing the oath; **2)** That the person intends to make the oath conditional, like by saying "*Wallah, Insha-Allah*" (by Allah, if Allah wills).

It is *Sunnah* for the person who swears an oath about something and then sees that something else is more beneficial to expiate that oath and to go for that which is better.

■ The expiation for the oath (*Kaffarat-al-Yameen*) is: to feed ten needy people, each of them a half of a *Saa'* (approximately a kilo and a half) of food or to clothe them or to free a slave. Those who are too poor and do not find the wherewithal to pay this compensation must fast three consecutive days. It does not suffice to fast for those who have the wealth to pay this amount.

It is allowed for the person to pay the compensation either before or after he breaks his oath. One act of compensation suffices the person who swore the same oath more than once. However, if he made the oath for more than one thing, then

each oath needs separate expiation.

■ Remembrance of Allah in and outside the prayers does not count unless the person actually verbalizes it so that he can hear himself without annoying others.

■ **Vows (*Nadhr*). There are various types of vows:** **1)** A general, unspecified vow, like when someone says: "I make a vow that if Allah heals this sick person", but does not mention a definite thing to do. In this case, one must expiate for this vow just the way he would expiate for an oath if he gets cured.

2) Vow in argumentation and anger, like when a person makes his vow conditional upon something else with the intention of encouraging or discouraging himself from doing something, for instance if he says, "If I speak to you I will fast for an entire year." The person can either fulfill what he pledged or expiates for this vow like the compensation of *Kaffarat-ul-Yameen* above.

3) The vow which is allowed, like to say, "I make a vow I will wear my clothes" and the ruling of this is that he has the choice to fulfill his vow or to expiate for it the way he would expiate for an oath (*Kaffarat-ul-Yameen*)

4) The vow which is disliked, like to say, "I make a vow I will divorce my wife." The ruling here is that it is the *Sunnah* to make the *Kaffarat al-Yameen* and not to fulfill the vow. However, if one fulfills such a vow, then he does not have to make the *Kaffarah*.

5) Vow of disobedience, like to say, "I make a vow I will steal." The ruling here is that it is prohibited for him to fulfill this vow and it is obligatory to make the *Kaffarat-al-Yameen*. If he does fulfill it, he is sinful yet there is no *Kaffarah*.

6) Vow to do an act of obedience, like to say, "I make a vow I will pray this obligatory prayer", intending to come closer to Allah by this. If one makes that vow conditional upon something else, like getting cured from an illness, he must fulfill what he pledged if that condition occurs. If the vow is not conditional upon something else, then one should absolutely fulfill it.

■ Wet nursing and suckling (*Rada'ah*) : The prohibitions concerning contracting marriages due to relations by suckling is just like those of blood relations if three conditions are fulfilled: **1)** That the milk is produced by childbirth, not by some other reason; **2)** That the suckling is within the two years of the baby's life; **3)** That the baby is breastfed five definite separate times of suckling or more. What is meant by suckling here is to suck the nipple of the breast until milk is extracted, and it is not necessary that he becomes fully satisfied. *Rada'ah* does not establish the right of continual payment of expenses or of inheritance.

■ Last will and testimony (*Waṣiyyah*): [1] To make a last will and testimony is obligatory for the person who owes other people something for which they do not have a proof or legal document. In this case, he wills the fulfillment to those people.

It is a *Sunnah* for the wealthy person to bestow a fifth of his wealth to the poor

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[1] Note that the last will and testimony mentioned here is other than the inheritance rights that are determined amounts given by obligation to the specific categories of relatives as enumerated in detail in the Qur'an and Sunnah.

relatives who are not of his legal inheritors (as determined in Islamic law) or to some poor people or scholars or righteous persons.

It is disliked that a poor person bequeaths some of his property when he has inheritors, unless those heirs are wealthy as, in that case, it is allowed. It is forbidden to bequeath more than a third of one's wealth to other than his inheritors. It is also forbidden to bequeath even a small amount small to the determined inheritors unless the other heirs allow it after his death.

The will is void if the testator says, "I have gone back on this," "I have nullified this," "I have changed my mind," or likewise.

It is good that he writes in the beginning of his will as follows: "In the Name of Allah the Most Comprehensive in Mercy, Most Merciful. This is what 'name of the testator' willed: that he testifies that there is none that has the right to be worshipped except Allah, and that Muḥammad is his slave and Messenger, and that Paradise is real, and that Hellfire is real, and that the Hour of Resurrection is coming of which there is no doubt, and that Allah will resurrect those who are in the graves. I will that those who are left behind of my family should fear Allah in His rights and rectify their affairs among themselves, and that they should obey Allah and His Messenger if they are truly believers. I enjoin upon them that which Ibraheem enjoined on his sons when he died: 'O my sons, Verily, Allah chose for you the religion, so do not die except as Muslims.'"

■ It is recommended that those that send salutation of peace and blessing of Allah upon the Prophet (Ṣal-lal-laahu alaihi wa sal-lam) combine both *aṣ-Ṣalat* (here meaning to bless, extol and praise) and as-*Salam* (here meaning peace and security from all derogation).

It is disliked to say, "Peace and blessing of Allah be upon him" for other than the prophets, saying for instance Abu Bakr '*ṣal Allahu alaihi wa sallam*' (peace and blessing of Allah be upon him) or 'alaihis-Salam' (peace be upon him), and yet it is allowed by consensus to say this for them in conjunction with and following with the Prophets, like the saying ***'Allahumma ṣalli ala Muaḥammd wa ala Aali Muaḥammad wa aṣ-haabihi wa azwaajihi wa Dhuhriyyatihi'*** (O Allah your peace be upon Muḥammad and the family of Muḥammad and his companions and wives and descendents).

■ It is a beloved act to ask Allah to be pleased with and have mercy upon the companions (Sÿahÿaabah) and followers (Taabi'een) and those after them of the scholars and sincere worshippers and all the good righteous Muslims. One may say, for instance, Abu Haneefah, Maalik, Ash-Shaafa'e and Ahmad, ***'Rađi Allahu anhum'*** (may Allah be pleased with them) (رضي الله عنهم), and ***'Rahyimahum Allah'*** (may Allah's mercy be upon them) (رَحِمَهُمُ الله).

■ **Slaughtering:** The permission to eat of a lawful animal that lives on land and is domesticated is conditional upon it being slaughtered.

Slaughtering has four conditions: 1) That the person slaughtering is of sound mind; **2)** That the instrument of slaughtering is other than a tooth or nail, since it is not allowed to slaughter with them (and it is preferred that it is a very sharp knife); **3)** To cut the windpipe, esophagus and the two jugular veins, or one of them; **4)** To

say, "*Bismillah*" (in the name of Allah) as one is cutting with the knife. It suffices to say it in other than Arabic. It is a *Sunnah* to say along with it, "*Allahu Akbar*" (Allah is the Greatest). This condition is not a requirement if it is forgotten accidentally, but not if one is ignorant that it should be done.

■ **Hunting:** It is allowed to hunt a lawful wild animal by shooting it. This is permissible for those that hunt intentionally [for the sake of hunting for food]. However, it is detestable if it is done for sport or a pastime. It is prohibited if the hunter harms other people's homes and farmlands while following his prey.

Hunting is allowed given four conditions: **1)** That the hunter is of those who fulfill the conditions of the slaughterer; **2)** That the hunting instrument is a permissible instrument for slaughtering and hunting, whereby it is sharp like a spear and an arrow. If the instrument of hunting is a predatory animal like a hunting dog or falcon, it must be well trained; **3)** That the hunter intends the game, which means that he shoots intending to hunt the game, whereas if he was just firing off without aim or intention then it is not allowed; **4)** To say "*Bismillah*" (In the name of Allah) when one fires the instrument, and this condition is not disregarded due to forgetfulness. Thus, if one forgets to say "*Bismillah*" it is unlawful to eat from that hunted animal.

■ **Food:** This includes all that which is eaten or drunk. The general ruling about food is that everything is allowed (except that which is specifically prohibited).

This allowance is according to three conditions: 1) That the food is pure and clean; **2)** That it is not harmful; **3)** That it is not something held detestable.

Every impure (*Najas*) food is unlawful, like blood and carrion. Everything harmful, like poison, is forbidden. That which is held detestable, like dung, urine, lice and fleas, is also forbidden. Some of the land animals that are prohibited include domesticated donkeys, predatory animals that hunt with a canine tooth like lions, cheetahs, dogs, pigs, monkeys, cats, foxes and squirrels, except for hyenas.

All birds that hunt by their talons are prohibited, like eagles, falcons, hawks, kites and owls. All birds that eat carrion are prohibited, like vultures, buzzards and storks. Everything that is considered revolting by the Muslims around the world are prohibited like bats, rodents, wasps, bees, flies, moths, hoopoes (type of bird), shrews, porcupines, snakes, worms, rats, roaches, beetles and geckos.

This prohibition includes everything that Islamic law has ordered to be killed of the obnoxious and poisonous animals, like scorpions, or prohibited killing like ants, or that which is the product of that which is allowed to eat and that which is not allowed to eat, like the cross between a hyena and a wolf.

That which is a cross between two lawfully edible animals is not prohibited, like the mule born to female wild ass and stallion horse.

Everything else is allowed of the animals, like cattle and horses, and the wild animals like giraffes, rabbits, jerboas, desert lizards, gazelles and deer, and of birds, like ostriches, chickens, peacocks, parrots, pigeons, sparrows, ducks, and all the water birds and sea animals except for frogs, snakes and alligators.

It is allowed to eat agricultural products fertilized by impurities and filthy

wastewater and material. However, if the taste or smell of the impurities is apparent, then it is prohibited. It is disliked to eat charcoal, dust, and mud.

It is disliked to eat onions and garlic unless they are cooked. The starving person may eat whatever saves him from starvation but he may satisfy his dire nutritional need only (until wholesome food is available).

■ **Private Parts:** The private parts of a person are that which one is embarrassed to show. Here we will discuss the private parts that are obligated to be covered in prayer (*Ṣalah*) and in circumambulation (*Ṭawaaf*).

The private parts of a male boy who has reached ten years of age is between his navels to his knees, whereas the private parts of the boy between seven and ten is just his sexual organs and anus. The mature woman's private parts are her entire body except her face, hands and feet. If she prays or circumambulates and her forearm is showing, her worship is null and void.

The private parts must be covered at all times outside of prayer times and it is disliked that they are exposed except for necessity, even in darkness and private. It is allowed to reveal them to another person for dire necessity, like for medical examination and circumcision.

■ It is obligatory for the husband to pay the expenses of his wife (and children) including all their needs of food, drink, clothes and housing according to the recognized customs and behavior.

■ It is forbidden to wear a garment with the picture of a person or an animal on it, or to hang the picture of a person or animal on the walls, or to sell pictures, since these all of the major sins.

■ Any sexual relationship outside marriage is prohibited in Islam and considered fornication and adultery (*Zina*) and this includes homosexual acts.

This sin has levels, and the worst of it is to commit adultery with the woman who has a husband, or to fornicate with a blood relation or a neighbor or to rape someone.

Legal Supplications and Incantations (Ar-Ruqyah ash-Shar'iyyah)

The person who contemplates the natural course of events that Allah has placed in His creation will notice that trials and tribulations are part of the pre-ordained events. Allah (subḥānahu wa ta'ālā) said: ***"And we will surely test you with something of fear, hunger and the loss of wealth and lives and fruits: and give good tidings to the patient"*** [2:155] .

A person is seriously mistaken if he thinks that the pious people do not suffer trials and tribulations. Rather, suffering trials and tribulations is a sign of faith. The Prophet (Ṣal-lal-laahu alaihi wa sal-lam) was asked: ***"Who are those that face the most trials?"*** He (Ṣal-lal-laahu alaihi wa sal-lam) said, ***"The Prophets and then the righteous and then the best and those in line in goodness. A man is tested according to his religion; if he has firmness in his religion his test is increased, and if he has weakness it is lighted upon him."*** (Ibn Majah). These trials are a sign that Allah loves that servant as the Prophet (Ṣal-lal-laahu alaihi wa sal-lam) said, ***"If Allah loves a people He tests them."*** (Ahmad).

These trials are a sign that Allah wishes what is good for that servant, as the Prophet (Ṣal-lal-laahu alaihi wa sal-lam) said, ***"If Allah wants good for His servant, He hastens his punishment in the life of this world. If He wants evil, He holds back from his sins until He smites upon him (the punishment) entirely on the Day of Resurrection."*** (at-Tirmidhi).

These trials are a means of atonement for sins, including even the little amount of difficulties. The Prophet (Ṣal-lal-laahu alaihi wa sal-lam) has said, ***"No Muslim is harmed by even a thorn and anything greater but that this atones for his sinfulness, [his sins fall from him] as leaves fall from a tree."*** (al-Bukhari and Muslim).

For these reasons, a righteous Muslim is afflicted with trials as a means to expiate for some past sins or as an increase of his grades in Paradise. If he was indeed sinful, it acts as expiation for his past sins and as a reminder of the danger of these sins. Allah (subḥānahu wa ta'ālā) said, ***"Corruption has appeared throughout the land and sea for what the hands of people have earned..."*** [30:41]

The tests are of various kinds. One test is by having goodness befall a person, like having one's wealth increase. Another is the test by having evil befall a person, like that of dreadful fear or hunger or the decline of one's wealth and property. Allah (subḥānahu wa ta'ālā) said, ***"We test you by good and by evil as a trial"*** [21:35].

Another type of test is illness or death caused by the evil eye, sorcery or black magic caused by jealousy. The Prophet (Ṣal-lal-laahu alaihi wa sal-lam) said, ***"Most of those that die of my community other than the ordination and predestination of Allah are by the evil eye."*** (al-Tayalisi).

The Protection: We should take the safeguarding measures against the evil eye and sorcery before they occur, as it is said, "protection is better than cure." There are many protective measures; some of them are as follows: ✷ Strengthening oneself by monotheism and faith in Allah, believing that He alone is the controller of the creation, and by doing as many good deeds as possible. ✷ Having good thoughts about Allah and reposing one's trust in Him. One should not imagine about the illness and evil eye just because some mishap occurs, since imagination itself is a kind of illness. ✷ If a person is known for the fact that he emits the evil eye or that

he is a sorcerer, then one should avoid that person as much as possible as a precautionary measure, but not out of fear.

✸ One should praise Allah by mentioning His blessings (*Tabreek*) whenever he sees something admirable. The Prophet (Ṣal-lal-laahu alaihi wa sal-lam) said, ***"If you see something in yourself or your wealth or in your brother that you love, then you should praise Allah for the blessings, for verily the evil eye is real."*** (al-Haakim). **"*Tabreek*" here means the saying of "*Baarak Allah lak*"** – "May Allah's blessing be upon you" and not by saying "*Tabaarak Allah*" – "Blessed is Allah".

✸ Another way to protect oneself from sorcery is to start in the morning by eating seven dates (*Ajwah*) of Madinah. (Muslim).

✸ One should seek Allah's shelter, trust in Him, have good thoughts about Him, and seek refuge in Allah from the evil eye and sorcery by saying the various forms of authentically reported supplications and incantations that are to be said in the morning and evening, since these forms of remembrance have an effect which increases in strength or decreases according to two things: **1)** One's faith in what Allah has revealed is the truth and is beneficial by the grace of Allah; **2)** How frequently one remembers these supplications and incantations using his lips and tongue with total attentiveness of his ears and heart, since supplications are not answered from an inattentive heart, as mentioned by the Prophet (Ṣal-lal-laahu alaihi wa sal-lam) (at-Tirmidhi).

The Time of Supplications and Incantations: The supplications of the morning are to be said after Ṣalat-ul-Fajr and those of the evening are to be said after Ṣalat ul-Aṣr. If one forgets then they are to be said when they are remembered.

The Signs of Being Afflicted by the Evil Eye: Treatment by reciting supplications and incantations (*Ruqyah*) does not contradict with medicine. The Qur'an is a cure for natural, physiological and spiritual illnesses. If a person is healthy without any physical sickness, the affliction by sorcery may take the following symptoms:

temporary headache and yellowness in the color of the face; abundance of sweat and urination; weakness in appetite; itchiness and sensation of crawling on the skin; feeling hot or cold in the extremities; fluttering of heartbeat and palpitations; temporary backache or shoulder ache; depression; constricted breathing; insomnia; agitation and extremities of unnatural anger or fear; abundant burping or sighing; laziness and lethargy; sleepiness; other health problems that do not have any apparent medical reason.

The one who is afflicted by the evil eye may have some or all of these symptoms depending on how strong the affliction is.

A believer must remain strong in his faith and in his heart. He should not pay attention to the whisperings (of Satan). He should not imagine that he is afflicted with some sickness simply because he experiences some of these symptoms, since (suffering from) delusions is one of the most difficult sicknesses to be cured from.

People who have the symptoms mentioned above may be totally healthy people or they may have a physical illness. Sometimes these symptoms can be caused by weakness of faith, like the constriction of the chest, depression and laziness, and thus one should review sincerely his connection with Allah.

If the illness is truly caused by the evil eye,[1] the remedy is by two measures: **1)** If the envier who had put the evil eye is known, that person should be requested to wash himself and the afflicted person should wash with the envier’s bathwater or some of it; **2)** If the envier who had put the evil eye is not known, the treatment is by *Ruqyah* (incantations, only those that are legal in Islamic Law), by *Du’* (supplications) and by *Ḥi* (cupping therapy).

If the illness is by sorcery and black magic (*Siḥr*),[2] the treatment is by one of the following methods :

1) If the place of the spell is known then one goes to that place and unravels the knots of the spell of sorcery while reciting the *Mu’* (two Qur’anic chapters beginning with “*Qul* ” - “Say I seek refuge…” - being *Surah-* [113] and *Surah-Naas* [114]), and then burns the knots as well as the object used in the spell.

2) By *ar-* , which is the recitation of the Qur’an, especially by “*Mu’* ” and *Surah-* , and by various supplications (of the *Sunnah*) as will be mentioned.

3) By nullifying sorcery, *Nushrah,* which is of two kinds: **a.** Unlawful *Nushrah* which is nullifying the sorcery by sorcery, and going to the sorcerers to break the spells; **b.** Lawful *Nushra* which includes taking seven leaves of the Sidr tree; then pulverizing them with a stone grinder; then reciting upon this material the following chapters of the Qur’an three times: *Surah-* [108]; *Surah-* [112] *Surah-* [113] and *Surah-* [114]. Then place this in water and have the afflicted person drink it and wash with it. The process mentioned above should be repeated until the afflicted person is cured. This cure is reported by Abdur-Razzaaq in his book called *al* . *annaf*

4) Dislodging the spell from the body by inciting vomiting or giving laxative medicines to clear the intestines if sorcery was done through food intake or by *Ḥi* [3] or if it was done through any other way.

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[1] The evil eye is defined as harmfulness from a jinni that afflicts a person upon whom it befalls by the will of Allah. The causes include admiration of a person emitting the evil eye while the devils are present and while there is no obstruction to this evil eye, like remembrance of Allah and prayer, etc. This is confirmed by the authentic hadeeth that says: *“The* (al-Bukhari) And in another version there is the addition, *“and* (Ahmad) It is called the *Ai* (eye) because this is the instrument, and not because it actually causes the harm. This is proven by the fact that even a blind person can send the evil eye on another although he cannot see.

[2] *Si* . *r* is sorcery and black magic caused by the tying of knots, chants, wicked spells, and deeds done and sayings said by the intender of evil that directly affects the body of the afflicted or his heart or mind. It has reality to it since some of it may cause death or illness, may cause a person not to be able to have sexual relations with his wife, or may cause dissention between husband and wife to the point of divorce. Some of it is by idolatry, blasphemy and disbelief (by which a person apostates from Islam) and some of it may be lesser than that but remains of the most grievous of the greater sins.

[3] *Ḥij* (cupping of blood) is mentioned in many authentic narrations, for instance, what Ahmad and an-Nasa`e report: *“**Of the best remedies is cupping of blood**…”* (Al-Bukhari, Muslim) Allah may cure many physical and spiritual illnesses like evil eye and sorcery by cupping.

The Conditions of Ruqyah: 1) It should be by the Names of Allah and His Attributes; **2)** It should be in the Arabic language or with meaningful words; **3)** It should be with the belief that the incantation in itself does not cure but that cure is only from Allah.

The Conditions of the Raaqi - One Performing Ruqyah: 1) It is preferred that he is a pious, God-fearing Muslim because the closer the person to Allah, the stronger the effect; **2)** The person directs himself to Allah with sincerity during the Ruqyah process wherein he concentrates with his heart on what he is pronouncing with his tongue. It is better if the afflicted person does Ruqyah on himself because others are usually preoccupied in their hearts, and because the person himself has a greater sense of his critical condition and need. Allah has promised that He will answer those that supplicate to Him in their critical need.

The Conditions for the Person Being Treated with Ruqyah:

1) It is preferred that he/she is a righteous believer since the effect of the *Ruqyah* will be according to the strength of the afflicted person's faith. Allah (*subḥānahu wa ta'ālā*) said, ***"And We send down of the Qur'an that which is a healing and a mercy for the believers, but it does not increase the wrongdoers except in loss"*** [17:82] **;**

2) The person must sincerely ask Allah to cure him;

3) The person does not despair if recovery does not happen quickly, since *Ruqyah* is supplication (*Du'a*) and if one hastens for his supplication to be fulfilled, he may not be answered. The Prophet (*Ṣal-lal-laahu alaihi wa sal-lam*) said, ***"Any one of you will be answered as long as he does not deem that it is taking too long and says, 'I supplicated but was not answered.'"*** (al-Bukhari and Muslim).

Methods of Performing Ruqyah: 1) Reciting the Ruqyah and blowing with negligible amount of saliva. **2)** Reciting the Ruqyah without blowing. **3)** Taking the saliva (after recitation) with the fingertip and mixing it with dust and rubbing the affected area with it. **4)** Reciting the Ruqyah while massaging the affected painful area.

Some of the Qur'anic verses and the Narrations of the Prophet (*Ṣal-lal-laahu alaihi wa sal-lam*) which are used for *Ruqyah* are as follows:

﴿ٱللَّهُ لَآ إِلَٰهَ إِلَّا هُوَ ٱلۡحَيُّ ٱلۡقَيُّومُۚ لَا تَأۡخُذُهُۥ سِنَةٞ وَلَا نَوۡمٞۚ لَّهُۥ مَا فِي ٱلسَّمَٰوَٰتِ وَمَا فِي ٱلۡأَرۡضِۗ مَن ذَا ٱلَّذِي يَشۡفَعُ عِندَهُۥٓ إِلَّا بِإِذۡنِهِۦۚ يَعۡلَمُ مَا بَيۡنَ
أَيۡدِيهِمۡ وَمَا خَلۡفَهُمۡۖ وَلَا يُحِيطُونَ بِشَيۡءٖ مِّنۡ عِلۡمِهِۦٓ إِلَّا بِمَا شَآءَۚ وَسِعَ كُرۡسِيُّهُ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضَۖ وَلَا يَـُٔودُهُۥ حِفۡظُهُمَاۚ وَهُوَ ٱلۡعَلِيُّ ٱلۡعَظِيمُ﴾[1]
﴿ءَامَنَ ٱلرَّسُولُ بِمَآ أُنزِلَ إِلَيۡهِ مِن رَّبِّهِۦ وَٱلۡمُؤۡمِنُونَۚ كُلٌّ ءَامَنَ بِٱللَّهِ وَمَلَٰٓئِكَتِهِۦ وَكُتُبِهِۦ وَرُسُلِهِۦ لَا نُفَرِّقُ بَيۡنَ أَحَدٖ مِّن رُّسُلِهِۦۚ
وَقَالُواْ سَمِعۡنَا وَأَطَعۡنَاۖ غُفۡرَانَكَ رَبَّنَا وَإِلَيۡكَ ٱلۡمَصِيرُ ٢٨٥ لَا يُكَلِّفُ ٱللَّهُ نَفۡسًا إِلَّا وُسۡعَهَاۚ لَهَا مَا كَسَبَتۡ وَعَلَيۡهَا مَا
ٱكۡتَسَبَتۡۗ رَبَّنَا لَا تُؤَاخِذۡنَآ إِن نَّسِينَآ أَوۡ أَخۡطَأۡنَاۚ رَبَّنَا وَلَا تَحۡمِلۡ عَلَيۡنَآ إِصۡرٗا كَمَا حَمَلۡتَهُۥ عَلَى ٱلَّذِينَ مِن قَبۡلِنَاۚ رَبَّنَا وَلَا
تُحَمِّلۡنَا مَا لَا طَاقَةَ لَنَا بِهِۦۖ وَٱعۡفُ عَنَّا وَٱغۡفِرۡ لَنَا وَٱرۡحَمۡنَآۚ أَنتَ مَوۡلَىٰنَا فَٱنصُرۡنَا عَلَى ٱلۡقَوۡمِ ٱلۡكَٰفِرِينَ﴾[2]

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[1] Allah – there is no true deity except Him, the Ever-Living, the Sustainer of [all] existence. Neither drowsiness overtakes Him nor sleep. To Him belongs whatever is in the heavens and whatever is on the earth. Who is it that can intercede with Him except by His permission? He knows what is [presently] before them and what will be after them, and they encompass not a thing of His knowledge except for what He wills. His Kursi is the Most High, the Most Great. Verse of the Footstool [2:255]

[2] The Messenger has believed in what was revealed to him from hi Lord, and [so have] the believers. All of them have believed in Allah and His angels and His books and His messengers, [saying], "We make no distinction between any of His messengers." And they say, "We hear and

﴿وَنُنَزِّلُ مِنَ ٱلْقُرْءَانِ مَا هُوَ شِفَآءٌ وَرَحْمَةٌ لِّلْمُؤْمِنِينَ ۙ وَلَا يَزِيدُ ٱلظَّـٰلِمِينَ إِلَّا خَسَارًا﴾ [1]
﴿أَمْ يَحْسُدُونَ ٱلنَّاسَ عَلَىٰ مَآ ءَاتَىٰهُمُ ٱللَّهُ مِن فَضْلِهِۦ﴾ [2] ﴿وَيَشْفِ صُدُورَ قَوْمٍ مُّؤْمِنِينَ﴾ [3]
﴿لَوْ أَنزَلْنَا هَـٰذَا ٱلْقُرْءَانَ عَلَىٰ جَبَلٍ لَّرَأَيْتَهُۥ خَـٰشِعًا مُّتَصَدِّعًا مِّنْ خَشْيَةِ ٱللَّهِ﴾ [4] ﴿وَإِذَا مَرِضْتُ فَهُوَ
﴿وَإِن يَكَادُ ٱلَّذِينَ كَفَرُوا۟ لَيُزْلِقُونَكَ بِأَبْصَـٰرِهِمْ لَمَّا سَمِعُوا۟ ٱلذِّكْرَ وَيَقُولُونَ إِنَّهُۥ لَمَجْنُونٌ﴾ [6]
﴿وَأَوْحَيْنَآ إِلَىٰ مُوسَىٰٓ أَنْ أَلْقِ عَصَاكَ ۖ فَإِذَا هِىَ تَلْقَفُ مَا يَأْفِكُونَ ﴿١١٧﴾ فَوَقَعَ ٱلْحَقُّ وَبَطَلَ مَا كَانُوا۟ يَعْمَلُونَ ﴿١١٨﴾
فَغُلِبُوا۟ هُنَالِكَ وَٱنقَلَبُوا۟ صَـٰغِرِينَ﴾ [7]
﴿قَالُوا۟ يَـٰمُوسَىٰٓ إِمَّآ أَن تُلْقِىَ وَإِمَّآ أَن نَّكُونَ أَوَّلَ مَنْ أَلْقَىٰ ﴿٦٥﴾ قَالَ بَلْ أَلْقُوا۟ ۖ فَإِذَا حِبَالُهُمْ وَعِصِيُّهُمْ يُخَيَّلُ إِلَيْهِ مِن
سِحْرِهِمْ أَنَّهَا تَسْعَىٰ ﴿٦٦﴾ فَأَوْجَسَ فِى نَفْسِهِۦ خِيفَةً مُّوسَىٰ ﴿٦٧﴾ قُلْنَا لَا تَخَفْ إِنَّكَ أَنتَ ٱلْأَعْلَىٰ ﴿٦٨﴾ وَأَلْقِ مَا فِى يَمِينِكَ تَلْقَفْ
مَا صَنَعُوٓا۟ ۖ إِنَّمَا صَنَعُوا۟ كَيْدُ سَـٰحِرٍ ۖ وَلَا يُفْلِحُ ٱلسَّاحِرُ حَيْثُ أَتَىٰ﴾ [8]
﴿ثُمَّ أَنزَلَ ٱللَّهُ سَكِينَتَهُۥ عَلَىٰ رَسُولِهِۦ وَعَلَى ٱلْمُؤْمِنِينَ﴾ [9] ﴿فَٱرْجِعِ ٱلْبَصَرَ هَلْ تَرَىٰ مِن فُطُورٍ﴾ [10]
﴿فَأَنزَلَ ٱللَّهُ سَكِينَتَهُۥ عَلَيْهِ وَأَيَّدَهُۥ بِجُنُودٍ لَّمْ تَرَوْهَا﴾ [11] ﴿قُلْ هُوَ لِلَّذِينَ ءَامَنُوا۟ هُدًى وَشِفَآءٌ﴾ [12]
﴿فَأَنزَلَ ٱللَّهُ سَكِينَتَهُۥ عَلَىٰ رَسُولِهِۦ وَعَلَى ٱلْمُؤْمِنِينَ وَأَلْزَمَهُمْ كَلِمَةَ ٱلتَّقْوَىٰ﴾ [13]
﴿لَّقَدْ رَضِىَ ٱللَّهُ عَنِ ٱلْمُؤْمِنِينَ إِذْ يُبَايِعُونَكَ تَحْتَ ٱلشَّجَرَةِ فَعَلِمَ مَا فِى قُلُوبِهِمْ فَأَنزَلَ ٱلسَّكِينَةَ عَلَيْهِمْ وَأَثَـٰبَهُمْ فَتْحًا قَرِيبًا﴾ [14]
﴿هُوَ ٱلَّذِىٓ أَنزَلَ ٱلسَّكِينَةَ فِى قُلُوبِ ٱلْمُؤْمِنِينَ لِيَزْدَادُوٓا۟ إِيمَـٰنًا مَّعَ إِيمَـٰنِهِمْ﴾ [1]

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we obey. [We seek] Your forgiveness, our Lord, and to You is the [final] destination." Allah does not charge a soul except [with that within] its capacity. It will have [the consequence of] what [good] it has gained, and it will bear [the consequence of] what [evil] it has earned. "Our Lord, do not impose blame upon us if we have forgotten or erred. Our Lord, and lay not upon us a burden like that which You laid upon those before us. Our Lord, and burden us not with that which we have no ability to bear. And pardon us; and forgive us; and have mercy upon us. You are our protector, so give us victory over the disbelieving people." [2:285-286]

[1] "And We send down of the Qur'an that which is healing and mercy for the believers, but it does not increase the wrongdoers except in loss." [17:82]

[2] "Or do they envy people for what Allah has given them of His bounty?" [4:54]

[3] "And He cures the chests of the believing people." [9:14]

[4] "If We had sent down this Qur'an upon a mountain, you would have seen it humbled and cringing from fear of Allah." [59:21]

[5] "And when I am ill, it is He who cures me." [26:80]

[6] "And indeed those who disbelieve would almost make you slip with their eyes when they hear the message and they say, 'Indeed he is mad." [68:51]

[7] "And We inspired to Moses, 'Throw your staff' and at once it devoured what they were falsifying. Then the truth was established, and what they used to do was abolished. And they were overcome right there and became debased. [7:117-119]

[8] "They said, 'O Moses, either you throw or we will be the first to throw'. He said, 'You throw.' And suddenly their ropes and staffs seemed to him that they were moving. And Moses sensed an apprehensive fear within himself. We said, 'Fear not. Indeed, you will be superior. Throw what is in your right hand. It will swallow up what they have crafted. What they have crafted is only the trickery of a sorcerer, and the sorcerer will never succeed wherever he may be." [20:65-69]

[9] "Then Allah sent down His tranquility upon His Messenger and upon the believers and sent down soldiers whom you did not see." [9:26]

[10] "So return your vision, do you see any clefts?" [67: 3]

[11] "But Allah sent down His tranquility upon His Messenger and upon the believers and made them adhere upon the word of righteousness." [48:26]

[12] "Say, 'It is, for those who believe, a guidance and cure." [41:44]

[13] "Certainly Allah was pleased with the believers when they pledged allegiance to you under the tree, and He knew what was in their hearts, so He sent down tranquility upon them and rewarded them with an imminent conquest." [48:18]

[14] "It is He who sent down tranquility into the hearts of the believers that they would increase in faith along with their faith." [48:4]

The Prophetic Narrations:

✸ أَسْأَلُ اللهَ العَظِيْمَ رَبَّ العَرْشِ العَظِيْمِ أَنْ يَشْفِيَكَ ***"As'alullah-al-Ažeem Rabbal-Arshil-Ažeem an yashfiyak"***[2] seven times;

✸ أُعِيْذُكَ بِكَلِمَاتِ اللهِ التَّامَةِ مِنْ كُلِّ شَيْطَانٍ وَهَامَّةٍ وَمِنْ كُلِّ عَيْنٍ لامَّةٍ ***"U'eedhuka bikalimatillahit-taammah min kulli shaitaanin wa haammah wa min kulli ainin laammah"***[3] three times;

✸ اَللّٰهُمَّ رَبَّ النَّاسِ أَذْهِبِ البَأسِ اِشْفِ أَنْتَ الشَّافِي لا شِفَاءَ إلا شِفَاؤُكَ شِفَاءً لايُغَادِرُ سَقَمَا ***"Allahumma Rabban-Naas, adhhibil-ba's, ishfi antash-Shaafi laa shifaa'a illa shifaa'uka shifaa'an laa yughaadiru saqama"***[4] three times;

✸ حَسْبِيَ اللهُ لا إِلَهَ إِلا هُوَ عَلَيْهِ تَوَكَّلْتُ وَهُوَ رَبُّ العَرْشِ العَظِيْمِ ***"Hasbiallah LAA ILAAHA ILLA HUWA 'alaihi tawakkaltu wa huwa Rabbul-'Arshil-Ažeem"***[5] seven times;

✸ بِسْمِ اللهِ أَرْقِيْكَ مِنْ كُلِّ دَاءٍ يُؤْذِيْكَ وَمِنْ شَرِّ كُلِّ نَفْسٍ أَوْ عَيْنٍ حَاسِدٍ، اللهُ يَشْفِيْكَ بِسْمِ اللهِ أَرْقِيْكَ ***"Bismillahi arqeeka min kulli da'in yu'dheeka wa min sharri kulli nafsin aw 'aini haasidin Allahu yashfeeka. Bismillahi arqeeka"***[6] three times;

✸ Place your hand on the part that has pain and say: (بِسْمِ اللهِ) ***"Bismillahi.*** **three times** أَعُوْذُ بِعِزَّةِ اللهِ وَقُدْرَتِهِ مِنْ شَرِّ مَا أَجِدُ وَأُحَاذِرُ ***A'udhu bi 'izzatillahi wa qudratihi min sharri maa ajidu wa uhaadhir"***[7] seven times.

Notes:

1) It is not allowed to confirm the foolish superstitions surrounding the evil eye, like that one should drink urine of the envier who had put the evil eye or that the effect of the evil eye is nullified by the death of the envier who had put the evil eye and so on.

2) It is forbidden to place talismans and amulets of leather, cords or strings, etc., on what is feared to become afflicted with the evil eye. The Prophet (*Sal-lal-laahu alaihi wa sal-lam*) said, *"Whoever hangs up anything will be entrusted to its care."* (at-Tirmidhi). If it contains Qur'anic verses, there is difference of opinion in Islamic jurisprudence on this issue yet it is better to avoid it.

3) Writing "*Maa Shaa Allah*" (By the will of Allah) and "*Tabaarak-Allah*" (Blessed be Allah) or making a picture of a sword or knife or eye or placing the Qur'an in the car, or attaching some verses of the Qur'an in the house, etc., does not ward off the evil eye. In fact, it may be of the talismans that are prohibited.

4) The sick person must have certainty that Allah will answer the supplications and he should not deem that the treatment is taking too long. If the sick person is told that he must take certain medication for his entire life, he won't get fretful, so how

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[1] "But Allah sent down His tranquility upon His Messenger and upon the believers and made them adhere upon the word of righteousness." [48:26]

[2] (I ask Allah The Supreme, Lord of the Magnificent Throne to cure you)

[3] (I commend you to the protection of Allah's perfect words from every devil, pest, and envious evil eye),

[4] (O Allah, Lord of mankind, remove the harm and heal him, for You are the Healer and there is no healing except Your healing, a healing which does not leave behind any disease),

[5] (Allah suffices me, there is none that has the right to be worshipped except Him, I place my trust in Him and He is the Lord of the magnificent Throne),

[6] (In the name of Allah I incant, seeking your cure from every evil which harms you and from every envious soul or eye. May Allah cure you. In the name of Allah I incant seeking your cure),

[7] (In the name of Allah I seek refuge in the power of Allah and His ability from the evil that I am afflicted and about which I am apprehensive),

is it possible that he becomes anxious when some time passes doing the *Ruqyah* without seeing any improvement? A sick person should know that there is a reward for every single letter recited of the Qur'an, and this reward is increased tenfold. He should make the supplications, seek Allah's forgiveness and perform abundant charity since these things help to cure a sick person.

5) Reciting the Qur'an in chorus is against the *Sunnah* of the Prophet (*Ṣal-lal-laahu alaihi wa sal-lam*) and its effect is weak. Similarly, depending entirely on the cassette player for listening to the Qur'anic recitation is also weak because that recitation lacks the intention of the person reciting the Qur'an which is one of the conditions of the person performing *Ruqyah*. However, listening to the Qur'an by means of a cassette player can be useful. It is the *Sunnah* to repeat the *Ruqyah* until the person is cured unless the process causes tiredness to the person. In that case, the person performing the *Ruqyah* should decrease the dosages so that the sick person does not become jaded or agitated. Repeating a specific verse of the Qur'an or supplication of the Prophet (*Ṣal-lal-laahu alaihi wa sal-lam*) for a certain number of times is not correct if that is not supported by a valid proof from the *Sunnah*.

6) There are signs through which one can realize that the person doing the incantations of *Ruqyah* is actually practicing sorcery and black magic (*Siḥr*). Do not be deceived by what he may show off to you of his religiosity. He may start off with reciting the Qur'an and then switch over to something else. He may be of those that go regularly to the Mosque for prayers and is continually in the remembrance of Allah with the intention of deceiving people. Do not be tricked by all this, and beware!

Some of the signs of sorcerers are: ✷ To ask the sick person about his name and the name of his mother, since knowledge or lack of knowledge of this information does not affect the treatment; ✷ To ask for a piece of clothing of the sick person, like his shirt or tee-shirt; ✷ He may ask the sick person to slaughter an animal of a particular trait to please the *jinn* and he may even smear the blood of this animal on the sick person; ✷ He may write some words of incantations of talismans of which the meaning is obscure and which may not even have any meaning; ✷ He may give the ill person a piece of paper on which there are squares and designs in which there are letters or numbers and this is called *al-Ḥijab*; ✷ He may ask the ill person to seclude himself in a room, possibly a very dark room, for a certain amount of time and this is called *al-Ḥajbah*; ✷ He may order the sick person not to touch any water for some period of time; ✷ Give the ailing person something to bury in the ground, or some paper to burn or use as incense; ✷ To inform the sick person about some of his personal details that nobody knows, or to tell him his name, where he lives and his ailment, etc., even before the sick person speaks; ✷ Diagnose the disease as he enters the place or by phone or letter.

7) The position of the people of *Sunnah* is that it is possible for a *jinn*i to "possess" (i.e., enter the body) a human. The proof of this is the saying of Allah (*subḥānahu wa ta'ālā*): ***"Those who consume interest are not able to stand except as one stands who is touched by Satan into insanity"*** [2:275]. Scholars of the Qur'anic exegesis

unanimously agree that the word "*Mass*" (touch) in this verse means the affliction of satanic insanity which attacks a human when he is possessed by the devil *jinn*i.

Magic: It exists and it is real. The Qur'an and *Sunnah* have reported that it does have an effect on things. It is forbidden, and it is considered a major and great sin about which the Prophet (*Ṣal-lal-laahu alaihi wa sal-lam*) said: ***"Avoid the seven sins which doom a person to Hell."*** *They asked,* ***"What are they?" He replied, "Committing Shirk with Allah (shirk) and magic…"*** (al-Bukhari and Muslim).

Also, Allah (*subḥānahu wa ta'ālā*) said: ***"They knew whoever purchased it [i.e., magic] would not have any share in the Hereafter…"*** [2:102]

There are two types: 1) Spells and incantations, i.e., recitations and unclear words by means of which the practitioner of witchcraft is able to use the devils to do what he wants of harming his victim. **2)** Medicines and potions that affect the body, mind, will and inclinations of the victim, so that he turns away from a person *(Sarf)* or inclines towards him or her(*'ATf*). The person imagines that something moved or turned over and things like that. Committing the first type is Shirk because the devils do not serve the magician unless he disbelieves in Allah. As for the second type it is a major sin. None of this happens except by the Decree of Allah.

Supplication (Du'a)

The entire creation is in dire need of Allah. By necessity, they need that which only Allah possesses and can give. He (subḥānahu wa ta'ālā) is Absolutely Free and Independent of his creatures and has no need of them.

Supplicating, invoking and asking Allah is an obligation that Allah has imposed upon us, as He the Most Exalted said, ***"And your Lord says, 'Call upon Me; I will respond to you.' Indeed, those who scorn My worship will enter Hell in disgrace"*** [40:60].

The Prophet (Ṣal-lal-laahu alaihi wa sal-lam) said, ***"Whoever does not ask Allah, angers Him"*** (Ibn Majah). Thus Allah is happy with the supplications of His servants to Him. He loves those that repeatedly invoke him in need.

He brings the supplicants nearer to Himself. The companions of the Prophet (Ṣal-lal-laahu alaihi wa sal-lam) sensed this truth and therefore they would not belittle asking Allah about even the smallest thing, nor would they (lower themselves to) ask other creatures for their needs.

Their close attachment to Allah and Allah's closeness to them was an embodiment of the verse of Allah (subḥānahu wa ta'ālā): ***"And if my slaves ask about Me, then verily I am close…"*** [2:186].

Supplication has a great status with Allah since it is the most honorable and noble thing to Him, it may even change predestination.[1]

The supplications of a Muslim are answered without doubt if the causes of acceptance are fulfilled and the nullifiers are avoided. The supplicant is given one of the three things as the Prophet (Ṣal-lal-laahu alaihi wa sal-lam) said, ***"There is not a Muslim who supplicates with a supplication which does not contain any sin nor cutting off of relations, except that Allah gives him for it in one of three ways: either He will answer his prayer or accumulate it for him for the Hereafter or turn away from him an equal amount of evil."*** They said**, "Then we will ask a lot."** He (Ṣal-lal-laahu alaihi wa sal-lam) said, ***"Allah will answer even more."*** (Ahmad and at-Tirmidhi).

Supplication (*Du'a*) is of two types: 1) Supplication of worship, such as prayer and fasting; **2)** Supplication of asking and seeking.

Differing superiority of good deeds: Which deeds of worship are better, to recite the Qur'an, to remember Allah or to supplicate to Allah?

Generally speaking, recitation of the Qur'an is the best, next is the remembrance of Allah and then is supplication.

Yet it may be that there are circumstances when the less preferred proceeds the more preferred. For instance, supplication on the day of Arafah (in Ḥajj) is more rewarding than reciting the Qur'an; similarly remembering Allah with the manners that are authentically reported after the daily obligatory prayers is better than reciting the Qur'an.

Conditions for Du'a to be answered: There are external and internal conditions for someone's supplications to be answered:

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[1] This is mentioned in the narration "Nothing repulses that which is pre-decreed (by Allah) except supplication…" (Ibn Majah) The meaning is that a person's supplication [which is also pre-decreed by Allah] may be accepted and as a result of the supplication Allah may turn away an impending calamity that was pre-decreed

The external conditions: These conditions include having good deeds precede the supplication, like charity, purification by ablution, prayer, facing the prayer direction (*Qiblah*), raising the hands for supplication, praising Allah (subḥānahu wa ta'ālā) by that which He deserves, using His Names and Attributes appropriately in the supplication. As for the last point, if the supplicant is asking for Paradise, he invokes Allah by Allah's Grace and Mercy. If he is supplicating against a wrongdoer and oppressor, he shouldn't mention Allah as the Most Beneficent in Mercy and the Most Generous but mention that he is the Enforcer, the Dominant, the Victorious, etc. Among the reasons of acceptance is sending salutations upon the Prophet (Ṣal-lal-laahu alaihi wa sal-lam) in the beginning, middle and end. Other important factors are admitting one's mistakes and sins, thanking Allah for his blessings and seizing the opportunity of the most advantageous times for supplication which have been mentioned in authentic reports.

These times are many and from among them are:

During the course of day and night: ✷ The last third of the night when Allah descends to the lowest of the heavens directly above this world; ✷ Between the call to prayer (*Adhan*) and the announcement for standing to prayer (*Iqamah*); ✷ After *Wudoo* (ablutions); ✷ In prostration; ✷ Before the final salutations of prayer; ✷ After the obligatory prayers; ✷ After completion of the recitation of the entire Qur'an; ✷ While travelling; ✷ When calling out against a tyrant oppressor; ✷ When calling out in dire need; ✷ The supplication of the parent for his or her child; ✷ The supplication of a Muslim for his absent brother Muslim; ✷ When the two armies meet in battle;

During the course of the week: on Friday, especially the last hour of the day; ✷ During the course of the months: the month of Ramadan at the time of breaking the fast and at the time of taking predawn meal in order to start the fast; ✷ During the nights of the last ten days of Ramadan; ✷ During the month of Dhul-Hijjah on the day of Arafat; ✷ In noble places such as Mosques in general; ✷ The Ka'bah in the Masjid al-Haram of Makkah, especially between the Black Stone and the Door, the station of Ibraheem, on top of the mounts of Ṣafa and Marwah, the Plain of Arafat, Muzdalifah, Mina, and when drinking the water of Zamzam.

The internal conditions for acceptance of the supplication are: sincere repentance preceding the supplication; returning any rights to the respective people which may have been taken unjustly; having one's food, drink, clothes and home all of the pure and lawful income; doing many good deeds; avoiding all of the prohibitions; remaining clear of the doubtful and from false desires; attentiveness in one's heart while praying; placing one's trust in Allah's care; having strong hope for Allah's shelter; seeking refuge in Allah with humility; humble repetition of the supplication; entrusting Allah with the response; and not turning one's attention to any other.

Barriers to the acceptance of one's supplication: A person may invoke Allah and not be answered or it may take a long time before his prayer is answered. There are many reasons for this, including the following:

✷ It may be that one supplicates to other than Allah along with supplicating to Allah (and this is *shirk*, the greatest sin and greatest reason for non-acceptance).

✸ It may be that one asks in profuse detail while it is better to be general, like when one asks to be saved from the extreme heat of Hellfire, its bitter cold and its darkness etc, whereas it is better to seek refuge from the Hell-fire generally.
✸ It may be that one supplicates against another or even against himself unjustly.
✸It may be that he asks for something sinful or for cutting off relations.
✸ It may be that he makes the answer of the supplication conditional by saying, for example, "O Allah forgive me if You Will," or similar to this. ✸ It may be that he hastens the response saying, "I have supplicated but there has been no response at all," and then leaves off supplicating in apathy and weariness.
✸ It may be that one calls out with an inattentive and neglectful heart.
✸ It may be that one does not use the proper etiquette in the supplications. For instance, the Prophet (Ṣal-lal-laahu alaihi wa sal-lam) heard a man supplicating without giving salutations to the Prophet (Ṣal-lal-laahu alaihi wa sal-lam) and so he said, "This one has been too hasty." He then called him over or said to another person: "When you pray in supplication, praise Allah and extol Him, then send your salutation to the Prophet (Ṣal-lal-laahu alaihi wa sal-lam) and then, after this, supplicate for what you wish." (Abu Dawud and at-Tirmidhi). ✸ It may be that a person prays for something that has been decreed otherwise, like supplicating to remain in the life of this world forever. ✸ It may be that the person tries to be artificially expressive and rhyming in his supplication. Allah (subḥānahu wa ta'ālā) said, ***"Supplicate your Lord with humility and in fear, indeed he does not like those that trespass the limits."*** [7:55]. Ibn Abbas (Radi Allahu anhu) said, "Beware of rhyming in your supplications for verily my experience was that the Messenger of Allah (Ṣal-lal-laahu alaihi wa sal-lam) and his companions never did that." (al-Bukhari). ✸ It may be that one raises his voice too loud, since Allah (subḥānahu wa ta'ālā) said, ***"Do not be too loud with your prayer nor too soft with it but take with it a middle course between these two."*** [17:110]. A'ishah (Radi Allahu anha) said "This was revealed concerning supplication." (al-Bukhari and Muslim).

The beloved etiquette of the supplicant is to organize his invocation to Allah as follows: **1)** First, one praises Allah and extols Him; **2)** Second, he gives his salutations upon the Prophet (Ṣal-lal-laahu alaihi wa sal-lam); **3)** Third, he seeks repentance from his sins and acknowledges his wrongdoings; **4)** Fourth, he thanks Allah for his multiple blessings; **5)** Fifth, he begins with his supplications, being keen to use the supplications mentioned in the Qur'an, which are called *Jawaami'* (comprehensive), and the supplications that are authentically reported from the Prophet (Ṣal-lal-laahu alaihi wa sal-lam) or the righteous predecessors; **6)** Finally, he closes the supplication with the salutation upon the Prophet (Ṣal-lal-laahu alaihi wa sal-lam).

Most important supplications that should be memorized

Occasion for the Supplication	The Supplications of the Prophet (Ṣal-lal-laahu alaihi wa sal-lam)
Before sleep	***"Bismik-Allahumma amootu wa aḥya"*** (By your name, O Allah, I die and come to life)
After waking up	***"Alḥamdu lillahil-ladhi aḥyana ba'da ma amatana wa-ilaihin-nushoor"*** (All praise is for Allah who gave us life after having taken it from us and unto Him is the resurrection)
For those shaken in a nightmare	***"A'udhu bi-kalimaatillahit-taammaati min ghadabihi wa'iqabih wamin sharri 'ibaadihi, wa min hamazaatish shayaaṭeeni wa ann yaḥduroon"*** (I seek refuge in the Perfect Word of Allah from His anger, from the evil of His slaves and from the instigations of the devils and from their presence)
If one sees a dream	If one of you sees a dream that he likes then this is from Allah and he should praise Allah and speak about it. If one sees disliked dreams, this is only from the Satan and he should seek refuge (in Allah) from the evil of it and not speak to anyone about it, for then it will not harm him.
When departing the home	✷ ***"Allahumma inni a'udhu bika an adilla auw udall, auw azilla auw uzall, auw ažlima auw užlam, auw ajhala auw yujhala alaiyy"*** (O Allah, I take refuge with You lest I should stray or be led astray, or slip or be slipped, or wrong or be wronged, or behave foolishly or be treated foolishly) ✷ ***"Bismil-lah, tawakkaltu AAalal-lah, wala hawla wala quwwata illa billah"*** ('Ik the name of Allah, I place my trust in Allah, and there is no might nor except with Allah)
When entering the Mosque	When one enters the Mosque, he should put his right foot first and say: ***"Bismillah, wassalamu 'ala rasulillah, Allahumma ighfer li thunubi wa iftaḥ li abwaaba raḥmatik"*** (In the name of Allah, and prayers and peace and blessings be upon the Messenger of Allah, O Allah, open the gates of Your mercy)
When departing from the Mosque	When one departs from the Mosque, he should put his left foot first and say, ***"Bismillah, wassalamu 'ala rasulillah, Allahumma ighfer li thunubi wa wa iftaḥ li abwaaba fadhlik"*** (In the name of Allah, and peace and blessings be upon the Messenger of Allah, O Allah, have mercy on me and open the gates of Your bounty)
For the newlyweds	***Baarakallahu laka, wa baaraka alaika, wajama'a bainakuma fi khair.*** (May Allah bless you. May Allah's blessings be upon you, and may He unite both of you in goodness.)
For those that hear the sounds of a donkey or rooster	"If you hear the braying of an ass, seek refuge in Allah from Satan for it has seen a devil. If you hear the crow of a rooster, ask Allah for his bounty for it has seen an angel." "If you hear the barking of the dog and braying of the ass in the night then seek refuge in Allah"
For those that inform you that they love you for Allah's sake	Anas narrated that a man was with the Prophet (Ṣal-lal-laahu alaihi wa sal-lam) and a man passed by and he said, "O Messenger of Allah, indeed I love this person." So the Prophet (Ṣal-lal-laahu alaihi wa sal-lam) said to him, "Have you informed him." He said, "No." He (Ṣal-lal-laahu alaihi wa sal-lam) said, "Inform him." He went to him and said, **"*Uḥibbuka fillah.*"** (I love you for Allah's sake). He replied: **"*Aḥabbak-Allah alladhi aḥbabtani lahu*"** (May Allah love you for whose sake you loved me).
If your Muslim brother sneezes	"If one of you sneezes then say, **"*al-Ḥamdulillah*"** (All praise is for Allah) and then his brother or companion says to him **"*yarḥamukallah*"** (May Allah have mercy on you). Then he replies **"*yahdeekumul-lallahu wa yuṣlihu baalakum*"** (May Allah guide you and rectify you). If a non-muslim sneezes and praises Allah, one replies to him, **"*yahdeek-Allah*"**, asking Allah to guide him without asking Allah for his mercy.

When in distress	✷ ***"Laa Ilaaha i Allahul-Ažeemul-haleem, Laa Ilaaha ill-Allahu rabbul-Arshil-Az̲eem, Laa Ilaaha ill-Allahu rabbus-samaawaati warabbul-ardi warabbul-Arshil-kareem"*** (There is none that has the right to be worshipped except Allah, the Magnificent, the Forbearing. There is none that has the right to be worshipped except Allah, Lord of the Magnificent Throne. There is none that has the right to be worshipped except Allah, Lord of the Heavens, Lord of the Earth and Lord of the Noble Throne). ✷ ***"Allahu Allahu Rabbi, La ushriku bihi shai'an"*** (Allah, Allah my Lord, I do not associate partners with Him). ✷ ***"Ya Ḥaiyu Ya Qayyum, bi-raḥmatika astagheeth"*** (O Eternally Alive, O Absolutely Independent, I seek aid in Your Mercy). ✷ ***"Subḥaan-Allahil-Ažeem"*** (Glory be to Allah the Magnificent).
Supplicating against the enemy	***"Allahumma munzil al-kitaab wa mujri as-saḥaab sari'ul-ḥisab, ihzim al-ahzaab Allahumma ihzimhum wa zalzilhum"*** (O Allah who moves the clouds and reveals the book and is quick in recompense, defeat the troops. O Allah, defeat them and shake the earth beneath them).
If something is difficult	***"Allahumma la sahla illa ma ja'altahu sahlan wa anta taj'alul-hazn idha shi'ta sahlan"*** (O Allah there is nothing easy except that which You make easy, and you make sadness easy if you will).
To fulfill a pledge of debt	***"Allahumma inni a'udhu bika minal-hammi wal-huzn, wal-ajzi wal-kasal wal-jubni walbukhl, wa dhal'ad-daini wa ghalabatir-rijaal"*** (O Allah I seek refuge in You from anxiety, sorrow, weakness, laziness, cowardice, miserliness, the burden of debts and from being over powered by men).
When going to the toilet	If you enter the toilet, you say, ***"Allahumma inni a'udhu bika minal-khubthi wal-khaba'ith"*** (O Allah I seek refuge in you from the filth and filthy ones). On exiting, you say: "***Ghufraanak***" (Your forgiveness).
To counter the whispering of the devil in prayer	[The Prophet (*Ṣal-lal-laahu alaihi wa sal-lam*) said to one of his companions who was afflicted with evil whisperings in prayer,] "That is a devil called Khanzab, so if you sense his presence, seek refuge in Allah from him and spit (with mostly air) on your left side three times."
In prostration	✷ ***"Allahummaghfir li dhanbi kullahu diqqahu wa jillahu wa awwalahu wa aakhirahu wa 'alaaniyatahu wa sirrahu"*** (O Allah forgive me all of my sins, the minute of it, great of it, the first of it, the last if it, the open of it and the secret of it). ✷ ***"Subḥaanaka rabbi wa biḥamdik, Allahummaghfir li"*** (Glorified are You, O my Lord, and I praise You. O Allah, forgive me). ✷ ***"Allahumma inni a'udhu bi-riđaka min sakhaṭik wa bi mu'afaatika min uqoobatik, wa-a'udhu bika mink, la uḥsee thana'an alaik, anta kama athnaita ala nafsik"*** (O Allah, I take refuge in Your pleasure from Your displeasure, and in Your pardon from Your punishment. I take refuge in You from You. I cannot count Your praise since You are as You Yourself have praised Yourself).
For prostratio n of Qur'an recitation	***"Allahumma laka sajadtu, wabika aamantu, walaka aslamtu, sajada wajhi lillathi khalaqahu wa ṣawwarahu washaqqa sam'ahu wa baṣarahu, tabaarakallahu aḥsan-ul-khaaliqeen"*** (O Allah, unto You I have prostrated and in You I have believed, and unto You I have submitted. My face has prostrated before He Who created it and fashioned it, and brought forth its hearing and sight. Blessed is Allah, the Best of Creators).
At the end of prayer	***"Allahumma inni žalamtu nafsi žulman katheeran wala yaghfirudh-dhunooba illa anta, faghfirli maghfiratan min indik warḥamni innaka antal-Ghafoor-ur-Raḥeem"*** (O Allah, I have indeed wronged my soul excessively and none can forgive sins except You, so forgive me with Your forgiveness and have Mercy upon me. Surely, You are The Most-Forgiving, The Most-Merciful)

After prayer	***"Allahumma a'inni 'ala dhikrika wa shukrika waḥusni ibaadatik"*** (O Allah help me to remember You, to thank You, and to worship You in the best of manners). ***"Allahumma inni 'a'odhu bika min al-kufr wa al-faqr wa 'adhaab al-qabr"*** (O Allah, I seek refuge in you from disbelief, poverty and the punishment of the grave).
For those that do a good deed	If a person to whom a good deed is done says to the person who did it, ***"Jazaak-Allahu khairan"*** (May Allah reward you), he has completed the thanks. Then the person should reply, ***"wa jazaak"*** (and may you be rewarded) or ***'wa iyyaak'*** (and to you).
When one sees rain	"***Allahumma sayyiban naafi'an***" (O Allah [make it] beneficial rainfall) two or three times. "***Mutirna bifađlihi wa rahmatihi***" (we have had the rain fall upon us by the bounty of Allah and His mercy). Then he supplicates by that which we wishes, since the supplication is accepted at the time of rainfall.
When the wind blows fierce	***"Allahumma inni as'aluka khairaha wa khaira ma fiha wa khaira ma ursilat bihi, wa a'udhu bika min sharriha wa sharri ma fiha wa sharri ma ursilat bihi"*** (O Allah, verily I ask You for the goodness of this and the goodness that is in it and the goodness that You sent with it, and I seek refuge from this and the evilness of what is in it and the evilness that You sent with it).
When one sees the new crescent	***"Allahumma ahillahu alaina bil-yumni wal-Imaan was-salaamah wal-islaam, hilaal khairan wa rushdin rabbi wa rabbuk-Allah"*** (O Allah, have the new crescent come upon us with blessedness and faith and peace and Islam, a crescent of goodness and guidance. My Lord and your Lord is Allah).
When saying farewell to a traveler	*"Astaude'-Allaha dinaka wa amanataka wa khawaatima amalik"* (I entrust my farewell of you to Allah with your religion and trustworthiness and final deeds). The traveler replies saying, *"Astaudi'ukumullah-alladhi la tadee'u wada'iuhu"* (I entrust my farewell of you to Allah who does not lose those entrusted to Him).
For travel	***"Allahu Akbar, Allahu Akbar, Allahu Akbar, subḥaan-alladhi sakhkhara lana hadha wa ma kunna lahu muqrineen, wa-inna ila rabbina lamunqaliboon, Allahumma inna nas'aluka fi safarina hadha al-birra wat-taqwa, wa minal-'amali ma tarđa, Allahumma hawwin alaina safarana hadha, waṭwi anna bu'dah, Allahumma antaṣ-ṣahibu fis-safar, wal-khalifatu fil-ahl, Allahumma inni a'udhu bika min w'atha-is-safar, waka-aabatil-manžar, wasu'-il-munqalabi fil-maali wal-ahl"*** (Allah is the greatest, Allah is the greatest, Allah is the greatest, Glorified be He, The One Who has placed this (means of transport) at our service, and we ourselves would not have been capable of that, and to our Lord is our final destiny. O Allah, we ask You for Beneficence and God-consciousness in this journey of ours, and we ask You for deeds that please You. O Allah, facilitate our journey and let us cover its distance quickly. O Allah, You are the Companion on the journey and the Successor over the family, O Allah, I take refuge with You from the difficulties of travel, from witnessing a depressing scene, and I take refuge in You from evil in our wealth and family). And when he returns he says this and adds: "Aa'ibun aabidun li-Rabbina Haamidun" (Returning worshipping our Lord and praising Him).
At the opening of prayer	***"Allahumma baa'id baini wabaina khataayaaya kama ba'adta bainal-mashriqi walmaghribi, Allahumma naqqini min khataayaaya kama yunaqqath-aubul-abyađu min-ad-danas, Allahummaghsilni min khataayaaya bith-alji wal ma'i wal-barad"*** (O Allah, distance me from my sins just as You have distanced the East from the West. O Allah, purify me of my sins as a white robe is purified of filth. O Allah, cleanse me of my sins with water, snow and hail).

When retiring for sleep	✷ ***"Allahumma aslamtu nafsi ilaika, wafawwađtu amri ilaika, wa wajjahtu wajhi ilaika, wa alja'tu žahri ilaika, raghbatan wa rahbatan ilaika la malja wala manja minka illa ilaika, aamantu bi-kitabik-alladhi anzalta wa bi-nabiyyik-alladhi arsalta"*** (O Allah, I submit my soul unto You, and I entrust my affair unto You, and I turn my face towards You, and I put my trust in You, in hope and fear of You. Verily there is no refuge or safe haven from You except with You. I believe in Your Book which You have revealed and in Your Prophet whom You have sent). ✷ ***"Alḥamdu lillaahilladhi aṭ'amana wa saqaana wa kafaana wa aawaana fakam mimman la kaafia lahu wa la mu'wi"*** (Praise is for Allah who fed us and satisfied our thirst and sufficed us and gave us refuge and how many people are there that do not have anyone to suffice them and give them refuge). ✷ ***"Allahumma qini 'adhaabaka yauma tab'athu ibaadak"*** (O Allah save me from your punishment the day Your slaves are resurrected). ✷ ***"Subhaanak-Allahumma rabbi bika wađ'atu janbi ,wa bika arfa'uhu in amsakta nafsi faghfir laha wa in arsaltaha faḥfaž-ha bima taḥfaž bihi ibaadak-aṣ-ṣaaliheen"*** (Glory be to you O Allah, O my Lord, by your name I lie down and by your name I get up. If you hold back my soul, forgive it and if you send it back, protect it the way you protect your righteous slaves). ✷ He reads the last two *surah*s of the Qur'an – *al-Falaq* and *an-Naas* – and blows on the palms of his hands and wipes all over his body. ✷ He should not sleep until he has read *Surah-as-Sajdah* and *Surah-al-Mulk* every night.
When going for prayer	***"Allahumm-aj'al fi qalbi noora wafi lisaani noora, wa fi sam'i noora wa fi baṣari noora wa min fauqi noora wamin taḥti noora wa 'an yameeni noora wa 'an shimaali noora wa min amaami noora wa min khalfi noora, waj'al fi nafsi noora wa a'žim li noora, wa azdhim li noora waj'al li noora waj'alni noora. Allahumma a'atini noora waj'al fi asabi noora wa fi lahmi noora wa fi dami noora wa fi sha'ri noora wa fi baṣari noora"*** (O Allah, place within my heart light, and upon my tongue light, and within my ears light, and within my eyes light, and place above me light and beneath me light and on my right light and on my left light and in front of me light and behind me light and place in me light and make the light great for me and make my light brighter and make light for me and make me light. O Allah, bestow upon me light and make light in my nerves and light in my flesh and light in my blood and light in my hair and light in my skin).
Supplication for seeking Allah's guidance (Istikharah)	The Prophet (*Ṣal-lal-laahu alaihi wa sal-lam*) said, "If any of you intends to undertake a matter then let him pray two supererogatory units -*Rak'ah*- of prayer and after that supplicate: ***'Allahumma inni astakheeruka bi'ilmika wastaqdiruka biqudratika wa as'aluka min fađlik, fa innaka taqdiru wala aqdir, wat'alamu wala 'alam wa-anta 'allaamul ghuyoob, Allahumma in kunta ta'lamu anna hadhal-amra –*** (**and here he mentions his need**) ***- khayrulli fi dini wa ma'ashee wa'aaqibati amri faqdirhu li wayassirhu li thumma barik li fihi wa in kunta ta'lamu anna hadhal-amra sharrulli fi dini wama'ashee wa 'aaqibati amri faṣrifhu annee waṣrifnee anhu, waqdir liyal-khayra ḥaythu kana thumma rađ-đhinee bihi'"*** (O Allah, I seek Your counsel by Your knowledge and by Your power I seek strength, and I ask You from Your great blessings, for verily You are able while I am not able and verily You know while I do not know, and indeed You are the Knower of the unseen. O Allah, if You know that this affair -and here he mentions his need- is good for me in relation to my religion, my life, and final end, then decree it and facilitate it for me, and bless me with it. If You know that this affair is evil for me towards my religion, my life, and end, then turn it away from me and turn me away from it, and decree for me what is good wherever it be, and make me satisfied with that).

The supplication when one wakes up during the night	"Whoever wakes up during the night and says, *'LAA ILAAHA ILL-ALLAH waḥdahu la shareeka lahu lahul- mulku wa lahul-ḥamdu wa huwa 'ala kulli shai'in qadeer. Al-ḥamdulillah, Subhaan-Allah, LAA ILAAHA ILL-ALLAH, Allahu Akbar, la ḥaula wala quwwata illa billah* (There is none that has the right to be worshipped except Allah alone without any partner: to Him belongs all sovereignty and all praise, and He is capable over all things. All praise is for Allah. Glory be to Allah. There is none that has the right to be worshipped except Allah. Allah is the Greatest. There is no strength or power except by Allah) and then says, '*Allahumm-aghfir li'* (O Allah forgive me) or supplicates, Allah will answer him. And if he makes ablution and prays, his prayer will be accepted."
A comprehensive supplication for the deceased	***"Allahumma Ighfir lahu warḥamhu, wa aafihi w'afu anhu, wakrim nuzulahu, wa wasse' mudkhalahu, waghassilhu bil-ma'e wath-thalji, wal-barad, wanaqqihi minal-khataaya kama naqqaita-ath-thoubal abyaḍa minad-danas, wa abdilhu daaran khairan min daarihi, wa ahlan khairan min ahlihi, wa zowjan khairan min zawjihi, wadkhilhul-jannata, wa a'idh-hu min 'adhaabil-qabr, wa min adhaabin-naar"*** (O Allah forgive him and have mercy upon him, and keep him safe, and excuse him for his faults, and grant him honored place in the paradise, and make his entrance spacious, and wash him with water, snow and hailstones and purify him of all his mistakes like a piece of white cloth is cleared from dirt, and grant him a house better than his house and a family better than his family and a wife better than his wife, and allow him to enter the paradise, and protect him from the punishment of the grave and from the punishment of the Hellfire).
Supplication for relief of anxiety	"None of you has cause of anxiety or depression and then says ***'Allahumma inni abduk ibnu abdik, ibnu amatik, naaṣiyati bi-yadik, maadin fiyya ḥukmuk, adlun fiyya qadaa-uk, as'aluka bikulli ismin huwa lak, sammaita bihi nafsak, auw anzaltahu fi kitabik, auw 'allamtahu ahadan min khalqik auw ista'tharta bihi fi ilmil-ghaybi 'indak, an taj'alal-Qur'ana rabee'a qalbee, wa nura ṣadri, wa jalaa'a ḥuzni wadhahaaba hammi'*** ('O Allah, I am Your servant, the son of Your servant, the son of Your maidservant, my forelock is in Your hand, Your command over me is executed and Your decree over me is perfectly just. I ask You by every name belonging to You by which You have named Yourself, or have revealed in Your Book, or have taught to any of Your creation, or have preserved in the knowledge of the unseen that is exclusively with You, that You make the Qur'an the life refreshment of my heart and the light of my breast, and a departure for my sorrow and a release from my anxiety') except that Allah makes that anxiety and depression depart and replaces it with happiness."
When something pleasing or displeasing happens	If the Prophet (*Ṣal-lal-laahu alaihi wa sal-lam*) saw something that was pleasing he would say: ***"Alhamdu lilla hill-adhee bine' matihee tatimmu ṣaaleḥaat"*** (All praise is for Allah, by whom all good actions are accomplished). And if he saw something that was displeasing he would say: ***"Alhamdu lillahi 'ala kulli haal"*** (All praise is for Allah in all circumstances).

The Most Profitable Trade

Dhikrul-lah (Remembrance of Allah)

Allah made humans superior to all other creatures and gave man the special endowment of speech, making his tongue its instrument. Man can use this blessing for good or evil. If he chooses to use it for good, it will take him to happiness in this world and to the higher chambers of Paradise. If he chooses to use it for other than that, it will lead him to destruction in both this life and the Hereafter. Remembering Allah is the second best thing (after reciting the Qur'an) that a man can spend his time in.

The virtues of Dhikrul-lah (Remembrance of Allah):

There are many hadith mentioning the virtues of *dhikr***.** Among them is the saying of the Prophet (Ṣal-lal-laahu alaihi wa sal-lam), ***"Shall I tell you about the best among all your deeds, the purest in the estimation of your King, the highest of your deeds in status, which is better for you than spending gold and silver, and is better for you than encountering your enemies and striking their necks and them striking yours?"*** **The Companions said, "Yes, indeed inform us, O Messenger of Allah!"** The Prophet (Ṣal-lal-laahu alaihi wa sal-lam) said, ***"(It is) the remembrance of Allah."*** (at-Tirmidhi).

He (Ṣal-lal-laahu alaihi wa sal-lam) also said, ***"The similitude of the one who remembers his Lord and the one who does not remember his Lord is like the living and the dead respectively."*** (al-Bukhari).

He (Ṣal-lal-laahu alaihi wa sal-lam) said as well, ***"Allah (subḥānahu wa ta'ālā) says, 'I am as My servant thinks of Me, and I am with him when he remembers Me. If he remembers Me in himself, I remember him in Myself. If he remembers Me in a company, I remember him in a company better than his company. If he comes one handspan nearer to Me, I come one cubit nearer to him."*** (al-Bukhari).

He (Ṣal-lal-laahu alaihi wa sal-lam) also said, ***"The mufarridoon have come ahead of other people."*** **The Companions said, "Who are the *mufarridoon,* O Messenger of Allah?"** He (Ṣal-lal-laahu alaihi wa sal-lam) said, ***"Those men and women that remember Allah with much rememrbrance."*** (Muslim).

He also gave the following advice to one of the companions saying, ***"Let your tongue remain moist constantly in the remembrance of Allah."*** (at-Tirmidhi).

And there are many more hadith encouraging the remembrance of Allah, (عَزَّ وَجَلَّ).

Multiplication of the rewards:

The rewards of good deeds are multiplied just as the reward of reciting the Qur'an is multiplied, and this occurs according to: **1)** What is in the heart of a person, his faith and sincerity, love for Allah and what flows from this; **2)** The contemplation of the heart in remembering Allah and preoccupation with this, making the remembrance not simply by the tongue alone. Whoever fulfills these two conditions, will have Allah expiate his sins and give him his full reward. As for he who is deficient in these matters, then the expiation of sins and the reward will be in accordance with his deficiency.

The benefits of remembering Allah:

- It repels, weakens, humiliates, and debases the Satan while pleasing Allah.

✷ It develops the love, nearness, awareness and fear of Allah. It results in returning and repenting to Allah and it helps the believer to obey Allah.

✷ It removes depression and anxiety from the heart and brings happiness, giving the heart liveliness, strength and purity. The human heart has a void and emptiness that can only be filled by the remembrance of Allah. It has a hardness that can only be softened by remembrance of Allah.

✷ Remembrance of Allah is a cure and treatment to the heart. It provides it with strength and pleasure that no other pleasure can compare to. Forgetfulness in remembrance of Allah, on the other hand, causes sickness and is a disease in itself.

✷ Lack of remembrance of Allah is a sign of hypocrisy, whereas remembering Allah very often is the sign of the strength of faith and true love for Allah, since when a person loves something, he recalls it often.

✷ If the believer gets to know Allah in good times by frequently remembering Him, then Allah will be with him in the difficult times, especially at the time of death and its stupor.

✷ Remembrance of Allah is the means of salvation from the punishment of Allah, the descent of tranquility upon a person, the encompassing of mercy of Allah, and of the angels seeking forgiveness from Allah for the person.

✷ Occupation of the tongue in remembrance of Allah prevents it from foolishness, backbiting, spreading dissention, falsehoods, and other prohibited and obnoxious acts.

✷ Remembrance of Allah is the easiest yet the best and most virtuous among all acts of worship. It is also the means for sowing the seeds of Paradise.

✷ The person who remembers Allah becomes brighter in his face with a sweetness and light that inspires respect and awe. Remembrance of Allah is a light in the life of this world, in the grave and in the Hereafter.

✷ Remembrance of Allah entails that Allah and the angels will send peace and blessing on the worshipper and Allah expresses His pride to the angels for those who remember Him.

✷ The best of worshippers are those who remember Allah with much rememrbrance, (ﷻ). Similarly, the best of those who fast are the ones that remember Allah more while fasting.

✷ The remembrance of Allah makes the difficult things easier, the complicated things simpler and the harsh softer. It brings to the worshipper sustenance and strengthens his physique.

Sheikh al-Islam Ibn Taimiyyah (رحمه الله) said, “The remembrance of Allah is like water to the fish. What would happen to the fish if it were separated from the water?”

Daily Remembrances of Allah in the morning and evening

(al-Wird al-Yaumi fis-Sabaah wal-Masaa)

N	The daily remembrances of Allah	Amount and Time	Effect and virtue
1	Aayat-ul-Kursi The verse of the Footstool (**2:255**)[1]	✸Once in the morning ✸Once in the evening ✸After the obligatory prayers	✸Satan will not come near him ✸it is a reason for entering Paradise
2	Last two verses of *Surat-ul-Baqarah* [2:285-286] [2]	✸Once in the evening or before going to bed	It will suffice him from the evil of everything
3	Surat-ul-Ikhlas [**112**] , Surat-ul-Falaq [**113**] , Surat-un-Naas [**114**]	✸Three times in the morning ✸Three times in the evening	They will suffice him from everything
4	***"Bismillahilladhi la yađurru ma'ismihi shai'un fil-ardhi wala fis-sama'e wa huw-as-Same'ul-'Aleem"*** (In the name of Allah with whose name nothing on the earth or in the sky can harm one and He is the All-Hearer, the Omniscient).	✸Three times in the morning ✸Three times in the evening	No surprise calamity will befall him, and nothing will harm him.
5	***"A'udhu bi-kalimaatillaahit-taammaati min sharri ma khalaq"*** (I seek refuge in the perfect words of Allah from the evil of what He created).	✸Three times in the evening, or when one breaks his journey and takes rest in a place	This protects the living quarters from whatever can cause harm.
6	***"Bismillahi tawakkaltu 'al-Allahi, la haula wala quwwata illa billah"*** (In the name of Allah. I place my trust in Allah. There is no power or strength except in Allah).	✸When one departs from his residence	He will have this suffice him and distance him from Satan for that day.
7	***"Ḥasbi-Allah, LA ILAAHA ILLA HUWA, alaihi tawakkaltu wa huwa Rabbul-Arshil-Ažeem"*** (Allah suffices me. There is none that has the right to be worshipped except Him, I place my trust in Him, and he is the Lord of the Magnificent Throne).	✸Seven times in the morning ✸Seven times in the evening	Allah will make this suffice him, and take care of his concerns of the affairs of the life of this world and the Hereafter.
8	***"Rađeetu billahi Rabban wa bil-Islaami deenan wa bi Muḥammadin, sallallahu 'alaihi wa sallam, nabiyyan"*** (I am pleased with Allah being the Lord and with Islam as religion and with Muḥammad, peace and blessings of Allah be upon him as Prophet).	✸Three times in the morning ✸Three times in the evening	Allah becomes obliged to please him
9	**In the morning say: *"Allahumma bika aṣbaḥna wa bika amsaina wa bika naḥya wa bika namoot wa ilaikan-nushoor"*** (O Allah by You the morning enters upon us and by You the evening enters upon us and by You we live and by You we die and to You is the resurrection). **In the evening say: *"Allahumma bika amsaina wa bika aṣbahna wa bika naḥya wa bika namoot wa ilaik-al-maṣeer"*** (O Allah by You the evening enters upon us and by You the morning enters upon us and by You do we live and by You do we die and to You is the return).	✸Once in the morning ✸Once in the evening	It is reported that it is encouraged to say this

[1] See page 161 for a translation and a transilatertion of this verse
[2] See page 162 for a translation and a transilatertion of these verses

10	***"Aṣbaḥna 'ala fiṭrat-il-Islaam wa kalimat-il-Ikhlaas wa deen nabiyyina Muḥammad, sallallahu 'alaihi wa sallam, wa millati abeena Ibraheem ḥaneefan muslIman wama kaana min-al-mushrikeen"*** (We wake up in the religion of Islam and sincere word (LAA ILAAHA ILL-ALLAH) and on the path of our Prophet Muḥammad, peace and blessings of Allah be upon him, and in the nation of our Father Abraham, steadfast Muslim, and he was not of the polytheists).	✸Once in the morning	The Prophet (Ṣal-lal-laahu alaihi wa sal-lam) used to make this supplication
11	**Whoever says in the morning: *"Allahumma ma aṣbaha bi min ni'matin au bi-aḥadin min khalqik fa minka waḥdaka la shareeka laka falakal-Ḥamdu walakash-shukr"*** (O Allah what I or anyone else from among your creatures got from the bounties in the morning, it is all from You alone, You have no partner, so for You is all the praise and to You is all the gratefulness). **Whoever says in the evening: *"Allahumma ma amsa bi min ni'matin aw bi-aḥadin min khalqik fa minka waḥdaka la shareeka laka falakal-Ḥamdu walakash-shukr"*** (O Allah what I or anyone else from among your creatures got from the bounties in the evening, it is all from You alone, You have no partner, so for You is all the praise and to You is all the gratefulness).	✸Once in the morning ✸Once in the evening	He has thanked Allah for his day and the night
12	***"Allahumma inni asbaḥtu ush-hiduka wa ush-hidu ḥamalata 'arshik wa malaa'ikatika wa anbiya'ika wa jamee'e khalqika bi annaka antallahu la ilaaha illa anta wa anna Muḥammadan 'abduka wa Rasooluk"*** (O Allah! Verily, I wake up calling You to witness and calling to witness carriers of Your Throne and Your angels and Your Prophets and all of Your creatures, that indeed You are Allah, There is none that has the right to be worshipped except You, and that Muḥammad is Your Slave and Your Messenger).	✸Four times in the morning ✸Four times in the evening	Whoever said it four times, Allah frees him from the Fire (of the Hell)
13	***"Allahumma Faaṭir-as-Samaawaati wal-Arḍi 'Aalimal-ghaibi wash-shahaadati Rabba kulli shai'in wa maleekahu ash-hadu un la ilaaha illa anta a'udhu bika min sharri nafsee wamin sharrishaiṭaani wa shirkihi wa an aqtarif 'ala nafsee soo'an aw ajurrahu ila muslim"*** (O Allah Originator of the skies and the earth, Knower of the unseen and the seen, the Lord and Sovereign of everything, I bear witness that none has the right to be worshipped except You. I take refuge in You from the evil of my soul and from the evil and shirk of the devil and from committing wrong against my soul or bringing such upon another Muslim).	✸Once in the morning ✸Once in the evening ✸Once before going to bed	Protects the person from the whisperings of the Satan
14	*"Allahumma innee A'udhu bika minal-hammi wal-ḥuzn wa a'udhu bika minal-'ajzi wal-kasali wa a'udhu bika minal-jubni wal-bukhli wa a'udhu bika min ghalabatid-daini wa qahr-ir-rijal"* (O Allah, I take refuge in You from anxiety and sorrow, and I take refuge in You from weakness and laziness and I take refuge in You from cowardice and miserliness and I take refuge in You from the burden of debts and from being over powered by men.)	✸Once in the morning ✸Once in the evening	The person gets relieved from anxiety, sorrow and debt

15	***"Allahumma ant i la ilaaha lla anta, khalaqtani, wa ana 'abduka, wa ana ala ahdika wa wa'dika mastaṭa'tu, a'oodhu bika min sharri ma sana'tu, abu'u laka bi ni'matika alaiyya, wa abu'u bidhanbi, faghfirli fa innahu la yaghfirudh-dhunooba illa anta"*** (O Allah, You are my Lord; There is none that has the right to be worshipped except You. You created me, and I am your slave, and I will be faithful to my covenant and promise to You to the best of my ability. I seek refuge in You from the evil of what I have done. I acknowledge your multiple blessings upon me. I acknowledge my sins, so forgive me, for none forgives sins except You).	This is the master of supplications in seeking forgiveness, and is to be said once in the morning and once in the evening	Whoever says this as evening enters upon him and then he dies that night, will enter Paradise; and if one says this as the morning enters upon him and then dies that day, will enter Paradise.
16	***"Ya ḥayyu ya qayyoom, biraḥmatika astagheeth, asliḥ lee sha'nee kullahu wala takilnee ila nafsee ṭarfata 'ayn"*** (O Ever Living, O Self-Subsisting and Supporter of all, by Your mercy I seek assistance, rectify for me all of my affairs and do not leave me to myself, even for the blink of an eye).	✸Once in the morning ✸Once in the evening	The Prophet (Ṣal-lal-laahu alaihi wa sal-lam) advised Faṭimah, his daughter (رضي الله عنها), to say this.
17	***"Allahumma A'afinee fi badanee, Allahumma A'afinee fi same'ee, Allahumma A'afinee fi baṣri, Allahumma inni a'oodhu bika minal-kufri walfaqr, Allahumma inni a'oodhu bika min 'adhaabil-qabri la ilaaha illa ant"*** (O Allah, grant my hearing health, grant my sight health, O Allah, I take refuge with You from disbelief and poverty, and I take refuge with You from the punishment of the grave. None has the right to be worshipped except You).	✸Three times in the morning ✸Three times in the evening	It is reported that the Prophet (Ṣal-lal-laahu alaihi wa sal-lam) supplicated with this supplication
18	***"Laa Ilaaha ill-Allahu, waḥdahu la shareeka lah, lahul-mulku walahul-ḥamd, wahuwa 'ala kulli sha'in qadeer"*** (None has the right to be worshipped except Allah alone, without partner, to Him belongs all Sovereignty and Praise, and He is over all things Omnipotent).	✸ Once or ten times in the morning ✸ Once or ten times in the evening	✸ It equals to freeing a slave ✸ Ten rewards are given ✸ Ten sins are wiped away ✸ Ten grades are increased ✸ Protects one from Satan
19	***"Subḥaan-Allahi wa biḥamdihi adada khalqihi wa rida nafsihi, wazinata 'arshihi wa midaada kalimaatih"*** (Glory be to Allah and Praise be to Him by the number of His creation and His pleasure and by the weight of His Throne and the ink of His Words).	✸Three times in the morning	This is better than sitting remembering Allah from the early morning to mid-morning

Sayings and deeds that have rewards in Islam

N	The virtuous saying or deed	The proof of its reward and virtue from the narrations of the Prophet (Ṣal-lal-laahu alaihi wa sal-lam)
1	To say "LAA ILAAHA ILL-ALLAH wahdahu la shareeka lahu, lahul-mulku wa lahul-ḥamdu wa huwa ʻala kulli shaiʻin qadeer."	"Whoever says, *'LAA ILAAHA ILL-ALLAH waḥdahu la shareeka lahu lahul-mulku wa lahul-ḥamdu wa huwa ʻala kulli shaiʻin qadeer'* (There is none that has the right to be worshipped except Allah alone without any partner: to Him belongs all sovereignty and all praise, and He is capable over all things) in a day one hundred times, this will be like freeing ten slaves, one hundred good deeds will be written for him, one hundred evil deeds will be erased, he will be protected from the Satan on that day until he reaches the evening, and no one will be better than him except the one whose deeds are more than his." [al-Bukhari and Muslim]
2	To say, "*Subḥaan-Allahil-Ażeem wa biḥamdih*"	"Whoever says *'Subḥaan-Allahil-ʻAżeem wa biḥamdih'* (Glory be to Allah the Magnificent and with His praises) will have a palm tree planted for him in Paradise."
3	To say, "Subḥaan-Allahi wa biḥamdih" and to say, "Subḥaan-Allahil-ʻAżeem"	✸ "Whoever says in the morning and in the evening, *'Subḥaan-Allahi wa biḥamdih'* (Glory be to Allah and with His praises) one hundred times will have his sins dropped from him even if they were like the foam of the sea and no one will bring better than him except one who said as he said or more." ✸ "Two expressions are easy on the tongue, weighty in the scale, beloved by the Most Beneficent in Mercy: *'Subḥaan-Allahi wa biḥamdihi'* (Glory be to Allah and with His praises) and *'Subḥaan-Allahil-ʻAżeem'* (Glory be to Allah the Magnificent)."
4	To say, "la ḥaula wala quwwata illa billah"	[The Prophet (Ṣal-lal-laahu alaihi wa sal-lam) said,] "Do you not wish me to guide you to a treasure of the treasures of Paradise?" I said, "Of course!" He said, *"La haula wala quwwata illa billah* (There is no power or strength except by Allah)."
5	Asking for Paradise and seeking protection from Fire	"Whoever asks Allah for Paradise three times, then Paradise will say: "O Allah! Enter him into Paradise!" And whoever seeks protection with Allah from the Fire three times, the Fire will say: "O Allah! Protect him from the Fire!"
6	Prayer for expiation of sins after a gathering	"Whoever sits in a gathering and indulges in useless talk and then says before he stands, *'Subḥaanak-Allahumma wa biḥamdika ash-hadu an LA ILAAHA ILLA ANTA astaghfiruka wa atoobu ilaik'* (Glory be to You O Allah and to You are the praises. I witness that there is none that has the right to be worshipped except You. I seek forgiveness from You and repent to You), his sins of that gathering will be expiated."
7	Memorizing verses of *Surah-al-Kahf*	"Whoever memorizes ten verses of the beginning of *Surat-al-Kahf* will be protected from the antichrist (*al-Dajjal*)."
8	Salutations upon the Prophet (Ṣal-lal-laahu alaihi wa sal-lam)	"Whoever sends salutation upon me once, Allah will send salutations upon him ten times and drop from him ten sins and raise him ten degrees." - And in another narration, "and write for him ten good deeds."
9	Virtue of reciting verses of the Qur'an	"Whoever recites in a day and night fifty verses will not be written among the neglectful; and whoever recites one hundred verses will be written of the patiently obedient; and whoever reads two hundred verses will not have the Qur'an be a proof against him on the Day of Resurrection; and whoever recites five hundred verses will have written a huge bounty of reward." *"'Qul huwallahu aḥad [112]'* is equivalent to one-third of the Qur'an."

10	Reward of those who call to the prayers (*Mu'*)	✷ "…For no human or *j* i hears the voice of the caller to prayer except that he will testify for him on the Day of Resurrection." ✷ "The callers to prayer will have the longest necks on the Day of Resurrection."
11	Repeating after the caller to prayer and the supplication afterwards	"Whoever says when he hears the call to prayer, '*Al* *hadhi* *. al* *. ammadani* *waseel* *wa'* (O Allah, Lord of this perfect call and Lord of this established prayer, bestow upon Muḥammad near approach and great virtue and send him upon the praised station which You have promised him), my intercession for him will be made lawful on the Day of Resurrection.
12	Perfection of Ablution (*Wudoo*)	"Whoever makes ablution and makes it well, will have his sins removed from his body, even from under his fingernails and toenails."
13	Supplication after ablution (*Wudoo*)	"There is none of you who makes ablution and does it well then says '*ash-hadu* *. AMMADAN* *ABDULLAHI* ' (I testify that there is none that has the right to be worshipped except Allah and that Muḥammad is his servant and Messenger) except that the eight gates of Paradise will be opened for him and he may enter through whichever he wishes" (
14	Prayer after the ablution	"There is no Muslim who makes ablution and makes it well and then stands and makes two *Rak'* prayers directing himself with his face and heart to Allah except that Paradise will be due to him." (*Musl*
15	Many steps to the Mosque (*Masj*)	"Whoever goes to the congregational Mosque, his one step erases a sin and his next step writes for him a good deed as he goes and returns." (Ahmad)
16	Preparing and going earlier to the Mosque for the Friday Prayer	✷ "Whoever bathes on the day of *Jumu'* (Friday), washing well, and then goes early (very early) and walks and does not ride, and gets close to the Imam and listens and does not get into idle talk, he will have reward for each step like the reward of the deeds of a year of fasting and standing in prayer." [Abu Dawud, At-Tirmidhi, An-Nasa'i and Ibn Majah] ✷ "No man bathes on Friday and cleanses as much as he can and puts oil on himself or of the perfume of his home, and then goes out (to the Mosque) and does not separate two (sitting together), then prays (supererogatory) prayers that were written for him, and without speaking listens attentively to the Imam delivering the sermon, except that Allah will forgive his sins that were between that Friday and the other Friday." (al-Bukhari)
17	Reaching the first *Takbeer* (saying of *Al*) of the prayer	"Whoever prays for the sake of Allah forty days in congregation reaching the first *Takbeer* of the prayer, he will be written to be free of two: from the Hellfire and from hypocrisy."
18	Obligatory Prayer in congregation	"The obligatory prayer in congregation is better than performed individually by twenty-seven degrees."
19	Praying Isha and *Faj* in congregation	"Whoever prays *I* in congregation, it is as if he stood for night prayer until half the night. And whoever prays *Faj* in congregation, it is as if he prayed the entire night."
20	Praying in the first row	"If the people knew what was in calling for the prayer and the first row and they did not find any way to it except by drawing lots, they would draw lots."
21	Maintaining the performance of regular supererogatory prayers	"Whoever prays in a day and night twelve *Rak'* (of supererogatory prayers) will have a house built for him in Paradise: four before *Žuhr* and two after, two after *Maghri* , two after *Isha*, and two before *Faj* ."

22	Abundant supererogatory prayers	✸ "Perform many prostrations since you will not make one prostration except that Allah will bring you one degree closer and remove one sin from you." ✸ "The supererogatory prayer of a man out of the people's sight is equal to it performed in their sight twenty-five times"
23	Supererogatory prayers before *Fajr* and obligatory *Ṣalat-ul-Fajr*	✸ "The two supererogatory *Rak'ah* before *Fajr* are better than this world and what is in it." ✸ "Whoever prays morning prayer is in the protection of Allah"
24	Prayer of morning after sunrise (*Ṣalat-uđ-Đuha*)	"Every morning there is a charity due upon each joint of the person, so every *Tasbeeh* (saying of '*Subḥaan-Allah*') is an act of charity, and every *Tahmeed* (saying '*al-Ḥamdu lillah*') is an act of charity, and every *Tahleel* (saying '*LAA ILAAHA ILL-ALLAH*') is an act of charity, and every *Takbeer* (saying '*Allahu Alkbar*') is an act of charity, and every commanding of good is an act of charity, and every forbiddance of evil is an act of charity. Making two *Rak'ah* bowing in the mid-morning (*Đuha*) suffices for all of them."
25	Whoever sits in his place of prayer remembering Allah	"The angels pray for one as long as he is in his place of prayer as long as he does not break his ablution. They say, '*Allahumm-aghfir-lahu*' (O Allah forgive him), '*Allahumm-arḥam-hu*' (O Allah have mercy on him)."
26	Remembering Allah until the sun rises after praying *Ṣalat-ul-Fajr* in congregation and then praying two *Rak'ah*	"Whoever prays *Ṣalat-al-Fajr* in congregation and then sits remembering Allah until the sun rises and then prays two *Rak'ah* will be rewarded as if he made greater and lesser pilgrimage (*Ḥajj and Umrah*), complete, complete, complete."
27	Those who wake up in the night and wake up their wives	"Whoever wakes up in the night and wakes up his wife and then they both pray two *Rak'ah*, they will be written as those men and women that remember Allah much."
28	Whoever intends to wake up at night for supererogatory prayers and then is overcome by sleep	" There is no one who misses a regular supererogatory prayer at night because he is overcome by sleep but that Allah (*subḥānahu wa ta'ālā*) writes for him the reward for that prayer, and his sleep is charity."
29	When Entering the Market	"None has the right to be worshipped except Allah, alone, without partner, to Him belongs all sovereignty and praise. He gives life and causes death, and He is living and does not die. In His hand is all good and He is over all things, Omnipotent" then Allah will write one million good deeds for him, and will wipe away one million of his bad deeds, and will raise him one million levels and will build a home for him in Paradise."
30	Saying *Subḥaan-Allah,* wal-ḥamdulillah, *wallahu Akbar*, each thirty three times, and then finalizing that with saying once *LA ILAHA ILLALLAH* after the obligatory prayers	"Those who say *Subḥaan-Allah, al-ḥamdulillah* and *allahu Akbar,* (Glory be to Allah. And all praise is for Allah. And Allah is the Greatest) each thirty three times, so this is ninety-nine times, and then says at the end for the hundred time *LAA ILAAHA ILL-ALLAHU waḥdahu la shareeka lahu lahul- mulku wa lahul-ḥamdu wa huwa 'ala kulli shai'in qadeer* (There is none that has the right to be worshipped except Allah alone without any partner: to Him belongs all sovereignty and all praise, and He is capable over all things) after the prayer will have his sins forgiven, even if they were like the foam of the sea."

31	Reciting the verse of the Footstool (*Aayat-ul-Kursi*) after the obligatory prayers	"Whoever recites *Aayat-ul-Kursi* (Verse of the Footstool [2:255]) after each of the obligatory prayers nothing will prevent him from entering Paradise except death."
32	Visiting the ill	"There is no Muslim who visits another Muslim in the morning but that seventy thousand angels pray for him until the evening, and if he visits him in the evening then seventy thousand angels pray for him until the morning, , and he will have a garden in Paradise."
33	Supplicating upon seeing someone in trial	" Whoever saw a person who is being tested and then said: "All praise is due to Allah who has saved me from what He has tested you with and who has favored me over many of His creatures' then such a trial will not afflict him."
34	Those who condole the person afflicted (with grief)	✷ "Whoever gives condolences to an afflicted person will have a similar reward." ✷ "There is not a believer who gives condolences to his brother for an affliction except that Allah will clothe him with the clothes of honor."
35	Funeral prayer and following the byre to the graveyard until the burial	"Whoever witnesses the funeral prayer until the prayer is made will have a *Qeeraat* of reward, and whoever remains until the burial will have two *Qeeraat*." It was said, "What is two *Qeeraat*?" He said, "Like two large mountains." Ibn Umar(Radi Allahu anhu)said "We have missed many *Qeeraat*!"
36	Those who build a *Mosque* or help in building it	"Whoever builds a Mosque for Allah, even like a little nest, Allah will build for him a house in Paradise."
37	Spending and giving money	"There is not a morning that comes except that there are two angels descend and one of them says, 'O Allah give more to the one who spends', and the other one says, 'O Allah hold back from the one who holds back from spending.'"
38	Charity	✷ "One *dirham* surpassed one hundred thousand *dirham*." They asked, "And how was that?" He said, "There was a man with two *dirham* and he gave one as charity, and there was a man who went to a side of his wealth and took one hundred thousand *dirham* and gave it in charity." (an-Nasa'i and Ibn Khuzaima) ✷ "There is no Muslim who plants a tree or sows a field and then a human, bird, or animal eats from it, but he shall be rewarded as if he had given that much in charity"
39	Lending without interest	"There is not a Muslim who lends another Muslim a loan two times but that it is like giving charity once."
40	Being patient with people in hardship	"Whoever grants time to a person who is in hardship, then he will be rewarded for everyday as if he gave charity once. If he waits after the time for repay comes, then he will be rewarded as if he gave charity twice."
41	Fasting for the sake of Allah	"Whoever fasts a day for the sake of Allah, Allah will move his face away from the hellfire the distance of seventy years."
42	Fasting three days of every month, and the Day of *'Arafah* and the Day of *'Aashura'*	✷ "Fasting every month for three days is like fasting for the entire year." ✷ He (Ṣal-lal-laahu alaihi wa sal-lam) was asked about the fasting on the Day of 'Arafah, so he said, "It expiates the sins of the year before and the year after." ✷ He (Ṣal-lal-laahu alaihi wa sal-lam) was asked about the fasting on the Day of 'Aashura', so he said, "It expiates the sins of the year before."
43	Fasting six days of the month of Shawwaal	"Whoever fasts thirty days of Ramadan and then follows it by six days of Shawwaal, it is like fasting the entire year."

44	Praying *Ṣalat-ut-Taraweeh* with the Imam until he finishes	"When a man prays with the prayer leader (Imam) until he finishes, it will be counted for him like the prayer of the entire night."
45	*Umrah* in Ramadan	✷ "*Umrah* in Ramadan equals a pilgrimage." Another narration states, "a pilgrimage with me." ✷ "Whoever circumambulates around the *Ka'bah* seven times, and prays two *rak'ahs*, it is as if he has freed a slave."
46	Pious pilgrimage (acceptable to Allah)	✷ "Whosoever makes pilgrimage for Allah and does not act improperly or wickedly will return like a new born baby." ✷ The reward of a pious pilgrimage is nothing less than Paradise."
47	Good deeds in the first ten days of *Dhil-Hijjah*	✷ "There are no days more beloved to Allah in which good deeds are done than these days, i.e. the first ten days (of *Dhil-Hijjah*)." They said, "O Messenger of Allah, not even fighting for the sake of Allah?" He said, "Not even fighting for the sake of Allah, except for a man that goes out with his soul and wealth and returns with nothing."
48	Slaughtering the *Uđhiya*	The companions of the Prophet (*Ṣal-lal-laahu alaihi wa sal-lam*) said, "O Messenger of Allah, what are these *Uđ-hiya*?" He said, "The *Sunnah* of your father Ibraheem." They said, "And what do we receive from them O Messenger of Allah?" He said, "For every hair a good deed." They said, "And the fleece, O Messenger of Allah?" He said, "And for every hair on the fleece a good deed."
49	Reward of the knowledgeable person	"The superiority of the learned scholar over the pious worshipper is like my superiority over the least of you." Then the Messenger of Allah (*Ṣal-lal-laahu alaihi wa sal-lam*) said, "Verily, Allah, His angels and the inhabitants of the Heavens and of the Earths, even an ant in its hole and the fish, pray for blessings on the person who teaches goodness to the people."
50	Crying out of the fear of Allah and guard duty for the sake of Allah	"Two eyes will not touch the Hellfire: the eye that cries out of the fear of Allah; and the eye that remains awake in guarding for the sake of Allah."
51	Those that avoid cauterization, seeking incantation and taking omens	"The nations of people were presented to the Prophet ﷺ in a dream and he saw his nation and in it there were seventy thousand entering Paradise without account: they are those that do not cauterize, seek incantations or take omens; instead they place their trust in Allah."
52	Those whose small children die	"There is no Muslim whose three children die, none reaching the time of sin (puberty), except that Allah will enter him into Paradise."
53	Those that suffer the trial of losing their sight and are patient	"Verily, Allah says, 'If I test my servant with his two beloved eyes and he is patient, I will then recompense him with Paradise.'"
54	Those who avoid something for Allah's sake	"You will not leave anything for the sake of Allah, Almighty and Majestic, except that Allah will give you something better."
55	Protecting the tongue and private parts	"Whoever guarantees for me what is between his jawbones and what is between his legs, I will guarantee for him Paradise."
56	Saying in the name of Allah when entering the home or when eating food	"If a man remembers Allah as he enters his house and when he takes food, Satan says, 'There is no place here to stay the night and no food.' And if he does not remember Allah as he enters his house, Satan says, 'I found a place to spend the night.' And if he does not remember Allah as he takes food, Satan says, 'I have found a place to stay the night and have dinner.'"

57	Those who praised Allah after having food, and while wearing new clothes	✸ "Whoever eats and then says, '*alḥamdulillahilladhi aṭ'amani hatha wa razaqaneehi min ghairi ḥaulin minni wala quwwah* (All praise for Allah who gave me this food, and gave this sustenance for me without my strength and power) Allah will forgive what preceded of his sins." ✸ When he wears new clothes he should say, "*alḥamdulillahilladhi kasaani hadha….*" (All praise for Allah who gave me these clothes).
58	Those who wish to lessen the burden on themselves	Faṭimah رضي الله عنها asked the Prophet (Ṣal-lal-laahu alaihi wa sal-lam) for a servant, so he said to her and Ali رضي الله عنه "Shall I not teach you that which is better than a servant? When you retire to your beds, say, '*Allahu Akbar*' (Allah is the Greatest) thirty-four times, '*al-ḥamdulillah*' (All praise is for Allah) thirty-three times and '*Subḥaan-Allah*' (Glory be to Allah) thirty-three times. This is better for you than a servant."
59	The supplication before sexual intercourse	"If one of you wishes to approach his wife and says, '*Bismillahi Allahumma jannibnash-shaytaan, wa jannibish-shaytaana ma razaqtana*' (In the name of Allah. O Allah, keep the Satan away from us and keep the Satan away from that which you have blessed us), then if Allah decrees for them a child, Satan will not harm him."
60	A wife pleasing her husband	✸ "If a woman prays her five prayers and fasts her month and protects her private parts and obeys her husband, it will be said to her enter into Paradise from whichever gate you wish." ✸ "Any woman who dies while her husband is pleased with her will enter Paradise."
61	Being good to parents and staying connected with the blood relations	✸ "The satisfaction of Allah lies in the satisfaction of the parents" ✸ "Whoever wishes to increase abundantly his sustenance and increase his lifetime let him remain connected to his blood relations."
62	Guardianship of the orphan	"I and the guardian of an orphan are like these two in Paradise." He then indicated with his index and middle fingers.
63	Good character	✸ "The believer reaches by good character the degree of the person who constantly fasts and stands in prayers." ✸ "…and a house in the highest part of Paradise for the one who is of good character."
64	Mercy for the creatures and compassion for them	"Allah only has mercy on those of His servants who are merciful. Be merciful to those on earth and He who is in the heaven will be merciful to you."
65	Benevolence to the Muslims	"None of you believes until he loves for his brother what he loves for himself."
66	Bashfulness and shyness	✸ "Shyness does not bring anything but good." ✸ "Shyness is a part of faith." ✸ "Four are of the ways of the Prophets: shyness, perfume, *siwak* and marriage."
67	Initiating salutations	A man came to the Prophet (Ṣal-lal-laahu alaihi wa sal-lam) and said, "*as-salamu 'alaikum*" (peace be upon you). The Prophet (Ṣal-lal-laahu alaihi wa sal-lam) then said, "Ten." Another came and said, "*as-salamu 'alaikum wa raḥmatullah*" (peace be upon you and the mercy of Allah). The Prophet then said, "Twenty." Another man came and said, "*as-salamu 'alaikum wa raḥmatullahi wa barakaatuhu*" (peace be upon you and the mercy of Allah and His blessings). Then the Prophet said, "Thirty." Meaning good deeds (since one good deed is increased by ten times).
68	Shaking hands upon meeting	"No two Muslims meet and shake hands except that they are forgiven before they separate."

69	Those who defend the honor of their Muslim brothers	"Whoever defends his brother Muslim's honor, Allah will defend his honor on the Day of Resurrection."
70	Loving the righteous persons and sitting with them	"You are with those that you love." Anas ibn Malik, ﷺ said that the companions were not happy with anything as much as they were cheered by this hadith.
71	Those who love each other for the sake of Allah	"Allah the Almighty and Majestic said, 'Those that love each other for My Majesty's sake will have pulpits of light and even the prophets and martyrs will wish to be like them."
72	Those who supplicate for their brother Muslim	"Whoever supplicates for his brother Muslim while he is absent, the angel that is entrusted to him says, '*Ameen wa laka bi mithlihi*' (Accept his prayer and for you similarly)."
73	Those who seek forgiveness for the Muslim men and women	"Whoever seeks forgiveness for the Muslim men and women, Allah will write for him a good deed for every believing man and woman."
74	Removing an obstacle from the pathway	"I saw a man moving around in Paradise for cutting a tree from the pathway of the people, which used to annoy them."
75	Leaving off argumentation and lying	"I am the guarantor for a house in the edge of Paradise for the person who leaves off argumentation even if he is on the right, and for a house in the middle of Paradise for the person who leaves off lying even when joking."
76	Those who hold back their anger	"Whoever holds back his rage while he is able to execute it, Allah will call him on the Day of Resurrection in front of everybody so that he will choose whichever luscious eyed maiden he wishes."
77	Those who are praised	"Whoever you praise will have the Paradise obligatory for him, and whoever you disparage will have the Hellfire obligatory for him: you are the witnesses of Allah in the world."
78	Alleviating miseries and making things easier for the Muslims, shielding and helping them	"Whosoever removes a worldly misery from a believer, Allah will remove from him a misery of the great miseries of the Day of Resurrection. Whosoever alleviates a person in need, Allah will alleviate him in this world and the next. Whosoever shields a Muslim, Allah will shield him in this world and the next. Allah will aid a servant as long as the servant aids his brother…"
79	Being concerned about the hereafter	"Whoever has the Hereafter as his main concern, Allaah will fill his heart with a feeling of richness and independence; he will be focused and feel content, and this world will come to him in spite of it"
80	The just ruler, righteous youth, attachment to the Mosque, loving for Allah's sake, etc.	"Allah will give shade to seven people on the Day when there will be no shade but His Shade: a just ruler; a youth who has been brought up in the worship of Allah; a man whose heart is attached to the mosque; two persons who love each other only for the sake of Allah and they meet and part only for the cause of Allah; a man who is invited in seduction by a charming woman of noble birth but says, 'I fear of Allah'; a man who gives charity so secretly that his left hand does not even know what his right hand spends; and a person who remembers Allah in seclusion and his eyes are then flooded with tears."
81	Asking for forgiveness	"Whoever constantly asks Allah for forgiveness, then Allah will grant him relief from every worry, and will release him from his anxiety, and will provide for him from where he does not expect."

Some Prohibitions in Islam

N	The Prohibited Affairs	The Proof of the Prohibition from the Hadith of the Prophet (Ṣal-lal-laahu alaihi wa sal-lam)
1	Seeking to please people (instead of Allah) with one's deeds	"Allah said, 'I am the most independent and rich partner. Whoever does a deed associating a partner in it with Me, I will leave him and his association of partnership.'"
2	Righteous outward and corrupted inward	"I certainly know people of my nation who will come on the Day of Resurrection with good deeds like the mountains of *Tihamah*, but Allah will make them like scattered dust." Thawban said: "O Messenger of Allah, describe them to us and tell us more, so that we well not become of them unknowingly." He said: "They are your brothers and from your race, worshipping at night as you do, but they are people who, when they are alone, transgress the sacred limits of Allah."
3	Arrogance and conceit	"No one who has an iota of arrogance will enter Paradise." Arrogance is rejecting the truth and belittling the people and looking down upon them
4	*Isbaal* (Wearing clothes below the ankles)	"*Isball* cab be in an *izaar* (lower garment), *qamees* (shirt or upper garment) and turban, he who lets any part of them drag out of pride, Allah will not look at him on the Day of Resurrection."
5	Envy and jealousy	"Beware of envy because envy devours good deeds as fire devours dry wood." – Or he said, "dry grass."
6	Interest and usury	✸The Messenger of Allah (Ṣal-lal-laahu alaihi wa sal-lam) cursed the one who took interest and the one who gave it. ✸ "If a person knowingly consumes one *Dirham* of money in interest, his sin is more severe than the sin of thirty six acts of adultery."
7	Addiction to intoxicants	✸ "The one addicted to an intoxicant; one who believes in sorcery; and the one who cuts off relations with blood relatives will not enter Paradise" ✸ "The prayer of the one who drinks an intoxicant will not be accepted for forty days"
8	Lying	"Woe to those who tell tales with lies to make the people laugh: woe to him, woe to him!"
9	Spying and eavesdropping	"Whoever eavesdrops upon people and they detest it or they run from him will have molten lead poured into his ears on the Day of Resurrection."
10	Making pictures	✸"The picture makers will have the worst punishment on the Day of Resurrection." ✸ "The angels do not enter into a house where there is a dog or picture."
11	Slander mongering	✸ "A slanderer will not enter into Paradise." "*Nameemah*" is to pass on what people have said in order to cause strife.
12	Backbiting	"Do you know what is backbiting?" They said, "Allah and His Messenger know best." He said, "Mentioning about your brother that which he dislikes." It was said, "O Messenger of Allah what if he has what I mention?" He said, "If he has what you mention, this is backbiting and if he does not, it is a false accusation."
13	Cursing	✸ "Cursing a believer is like killing him." ✸ "Do not curse the wind, for indeed it is ordered (by Allah). Whoever curses something that doesn't deserve to be cursed then the curse will return upon them."
14	Revealing the secrets	"Of the worst people before Allah on the Day of Resurrection is the person who has private relations with his wife and then reveals her secret."
15	Shamelessness and atrociousness	"The worst person before Allah on the Day of Resurrection is the one whom the people leave fearing his shamelessness and atrociousness." "Most of the sins of the children of Adam are from their tongue"
16	Accusing a Muslim of disbelief	"Any man who says to his brother, 'O disbeliever,' it will reside in one of them: if that person is as he says (then it will be with him) or, otherwise, it returns upon him (the person who said it)."

17	**Cl rel t**	✸“Any man who knowingly claims to be related to someone other than his father, Paradise will be unlawful for him.” ✸ “Do not deny your fathers, whoever denies his father has committed disbelief.”
18	**Fri Mus**	✸ “It is not allowed to frighten a Muslim.” ✸ “Whoever points a piece of iron (i.e. weapon) at his brother, the angels curse him until he puts it down.”
19	**Ki pers of**	“Whoever kills a protected person without justification, will not find the smell of Paradise, and verily its fragrance is found at a distance of a hundred years.”
20	**Enmi f**	“Verily Allah said, ‘Whoever is an enemy with my friend then I have declared war against him…’”
21	**To wi honorabl**	“Do not say to a hypocrite, ‘*Sayyid*’ (honorable one and leader) for if he is an honorable one and leader (among you) then you have angered your Lord.”
22	**Cheating the people for whom you are responsible**	“There is no servant whom Allah makes responsible for a flock of people and then dies on the day that he dies while being dishonest to them but that Allah will make Paradise unlawful for him.”
23	**Pronouncing religious verdicts without knowledge**	“Whoever was given a religious verdict without knowledge, the sin is upon the one that gave that verdict.”
24	**Leaving the Friday congregational prayer orAsr**	✸ “Whoever leaves the Friday congregational prayer three times negligently (in succession) then Allah will imprint hypocrisy upon him.” - meaning without a valid excuse. ✸ “Whoever leaves the *‘Aṣr* (afternoon) prayer has had all his good deeds nullified.”
25	**Shortcomings in prayer**	✸ “The covenant that distinguishes us from them (i.e. the disbelievers) is the prayer, so whoever abandons it has committed disbelief.” ✸ “Between a man and idolatry is abandoning prayer.”
26	**Passing in front of the person in prayer**	“If the one who passes in front of the person in prayer knew what his sin is, it would be better for him to stand waiting there forty (days, months or years) than to pass by in front of him.”
27	**Annoying the people in prayer**	“Whoever eats onion, garlic or leeks should not come close to our Mosques, for indeed the angels are harmed by that which harms the sons of Adam.”
28	**Stealing land**	“Whoever takes possession of a handspan of land unjustly, Allah will surround him for this with seven earths of land on the Day of resurrection.”
29	**Speaking that which angers Allah**	“Verily a man may say a word which enrages Allah while he does not give much attention to it, and he is thrown down into Hellfire the depth of seventy years due to it.”
30	**Talking too much without remembering Allah**	“Do not talk too much without remembering Allah, for indeed speaking too much without remembering Allah makes the heart hard.”
31	**The braggart in his speech**	“The most detested person for me and the farthest from me on the Day of Judgment is the loud-mouthed, the braggart, the arrogant…”
32	**Not remembering Allah**	“No group gathers in a sitting in which they do not remember Allah, nor send prayers upon their Prophet, except it will be a source of remorse for them. If He wills, He will punish them, and if He wills, He will forgive them.”
33	**To rejoice over the misfortune of your brother**	✸ “Don’t rejoice over the misfortunes of your brother so that Allah has mercy on him and subjects you to trials.” ✸ “Whoever disgraces his brother for a sin (he repented from), he shall not die until he (himself) commits it.”

34	**Abandonment between muslims**	"It is not right for a muslim to abandon his brother for more than three days, whosoever does so more than three days and then dies, shall enter the Hell"
35	**Committing sins openly**	"All of my nation will be fine except those who commit sins openly"
36	**Bad manners**	"Bad manners spoil good actions as vinegar spoils honey"
37	**Those who take back their gifts**	✸ "Whoever takes back his gift is like a dog that eats his vomit." ✸ "It is not allowed for a man to give a gift and then take it back."
38	**Oppressing the neighbour**	"For a man to commit adultery with ten women, would be a lesser sin for him than if he commits adultery with the wife of his neighbor. And if a man were to steal from ten houses it would be a lesser sin for him than if he were to steal from his neighbor's house".
39	**Looking at that which is unlawful**	"Allah has written the portion of fornication which a man will commit. There will be no escape from it. The fornication of the eye is the sight, the fornication of the ears is the hearing, the fornication of the tongue is speech, the fornication of the hand is the grip, the fornication of the feet is the walking. The heart yearns and desires and the private parts confirm or deny it."
40	**A man touching a woman who is not permissible for him**	✸ "For one of you to be stabbed in the head with an iron needle is better for him than that he should touch a woman who is not permissible for him." ✸"I don't shake hands with woman"
41	**To marry each other's daughters without a dowry**	"The Prophet (Ṣal-lal-laahu alaihi wa sal-lam) prohibited *Shighar*." *Shighar* is to make a deal for marriage wherein a man marries another's daughter on the condition that the other's daughter is given to him, so that no dowry is paid.
42	**Wailing**	✸ "The person who is wailed upon will be punished on the Day of Resurrection for being wailed upon." ✸The Messenger of Allah (Ṣal-lal-laahu alaihi wa sal-lam) cursed the one who wails and the one who listens.
43	**Swearing by other than Allah**	✸ Whoever swears a vow by other than Allah's name has committed disbelief or idolatry." ✸ "Whoever is swearing an oath, let him make it in the name of Allah or be quiet." ✸ "Whoever swears by trustworthiness is not one of us."
44	**False testimony**	"Whoever wickedly swears an oath in false testimony to take the possessions of a Muslim will meet Allah while He will be angry with him."
45	**Swearing oaths for selling**	✸ "Be warned about frequent oaths in order to sell, verily it (the oath) will sell the product but destroy (any blessings)." ✸ "Selling by swearing oaths will sell the product but destroy the blessings."
46	**Imitating the disbelievers**	✸ "Whoever imitates a people is of them." ✸ "Whoever imitates others besides us is not of us."
47	**Building over the graves**	The Messenger of Allah (Ṣal-lal-laahu alaihi wa sal-lam) forbade plastering the graves, sitting on them or building over them.
48	**Treachery and deceitfulness**	"When Allah would gather the first and last of all people on the Day of Resurrection, he will raise a flag for every treacherous person and it will be said, 'This is the deceit of so and so, son of so and so.'"
49	**Sitting on graves**	"It would be better for one of you to sit on a burning coal and burn his clothes rather than sit on a grave."
50	**Whoever likes people to stand up for him**	"Whoever likes people to stand up for him, let him take his place in Hell."
51	**Opening the door of begging for oneself**	✸ "Three things upon which I swear and about which I inform you, so remember it well… no one opens for himself a door of begging except that Allah will open to him a door of poverty." ✸"Whoever asks people for their money so as to get rich, he is asking for flames of fire. It is up to him to ask for more or less (he should be careful)."

52	**To offer a higher price while not intending to buy but solely as trickery**	The Messenger of Allah (Ṣal-lal-laahu alaihi wa sal-lam) prohibited for a resident man to sell for a Bedouin and do not offer a higher price (as trickery in auction) not intending to buy, nor should a man bargain on an already done deal of his brother.
53	**To publicize the lost item in the Mosque**	"Whoever hears a person publicizing his lost item in the Mosque should say, *'May Allah not return it to you,'* for the Mosques have not been built for this."
54	**Cursing Satan**	✸ "Do not abuse Satan, but seek Allah's Refuge from his evil" ✸ "One of the companions said: "One day as I was ridding behind the Prophet (Ṣal-lal-laahu alaihi wa sal-lam) on a donkey. It stumbled and I shouted "let Satan perish!" The Prophet (Ṣal-lal-laahu alaihi wa sal-lam) said "Do not say "let Satan perish" for if you say so he will feel important like a house and he will say "I thwarted him with my power!" Instead say: "In the name of Allah", so that he will feel humiliated and weaker like a fly"
55	**Cursing a fever**	Do not curse a fever, for it removes sins like fire removes dirt from iron"
56	**Propagating misguidance**	"Whoever calls to a misguidance will have its sin and the sin of those who follow him, without decreasing any of their sins."
59	**Some prohibitions in drinking**	✸ The Messenger of Allah (Ṣal-lal-laahu alaihi wa sal-lam) prohibited from drinking from the mouth of a pouch or dinking container. ✸ The Prophet of Allah (Ṣal-lal-laahu alaihi wa sal-lam) scolded (people) for drinking while standing.
58	**Drinking from silver and gold vessels**	"Do not drink from silver and gold vessels and do not wear silk or embroidered brocade since this is for them in this life and for you in the Hereafter."
59	**Eating and drinking with the left hand**	"Do not eat or drink with your left hand for Satan eats and drinks with his left hand."
60	**Cutting off relations with relatives**	"The person who cuts off his relations with his relatives will not enter Paradise."
61	**Not sending salutations on the Prophet of Allah (Ṣal-lal-laahu alaihi wa sal-lam)**	✸ "May his nose be spited - he who hears my name and does not prayer for me." ✸ "The miser is the one who hears my name and does not send salutation of prayer upon me."
62	**Owning a dog**	"Whoever owns a dog other than a hunting dog or a shepherd dog will lose every day two *Qeeraat* from his reward." (*Qeeraat* equals size of a mountain)
63	**Torturing animals**	✸ "A woman was punished for imprisoning a cat until it died and she entered the hellfire for that." ✸ "Do not take anything that has a soul in it as target practice."
64	**Hanging a bell on an animal**	✸ "The angels do not accompany any travelling group that has a dog or a bell with them." ✸ "The bell is the wind instrument of the Satan."
65	**If a sinner is given favors**	"If you see Allah giving a servant what he loves from the worldly affairs, even though he is disobeying Him, then know that he's gradually being punished, then he recited: *"So when they forgot that by which they had been reminded, We opened to them the doors of every [good] thing until when they rejoiced in that which they were given We seized them suddenly and they were [then] in despair."* [6:44]
66	**Those who have the worldly affairs as their biggest concern**	"…and whoever has the worldly affairs as their biggest concern, Allah will place his poverty before his eyes and dissipate his concentration and nothing will come to him but that which is written for him."

Journey to Eternity

Your Path to Paradise or Hellfire

▸ **The Grave:** This is the first stage of the hereafter: a pit of fire for the hypocrite and disbeliever and a garden for the believer. We come to know through various narrations that mention the punishment in the grave for various acts of disobedience. From them are not cleansing oneself properly from urine, tale bearing in order to spread strife amongst people, intentionally sleeping through the obligatory prayers, abandoning the Quran, fornication and adultery, homosexuality, interest and usury, withholding payment of debts and other sins. Salvation from this punishment can be achieved by performing good deeds done sincerely for Allah, by seeking refuge in Allah from his punishment, by reciting Surat al-Mulk [67], and by other deeds. Those who are protected from this punishment and will not face it include the martyrs, those who died in guard duty, those who died on the day of Friday (*Al-*) those who died in childbirth, and others.

▸ **Blowing of the Horn:** This is an immense horn that will be blown by the angel *I eel* who awaits the command. The first is called the Blowing of Shock: Allah (*subḥānahu wa taʻālā*) said : ***"The day the trumpet will be blown and everything in the heavens and on the earth will be swoon as shocked except for those whom Allah wills to exempt,"*** [27:87] , and everything will be destroyed. Then after forty years, it will be blown again, the Blowing of Resurrection, as Allah (*subḥānahu wa taʻālā*) said : ***"…and then it will be blown again, and they will be standing, looking."*** [39:68]

▸ **Resurrection:** Allah will send a downpour of rain and the bodies will sprout (from the tailbone), and they will be a new creation, one which will never die. They will be resurrected uncircumcised and naked. They will be able to see the angels and the jinn, and they will be resurrected according to their deeds.

▸ **The Great Gathering:** Allah will gather all creatures for their account. They will be in shock, in stupor like people intoxicated, for a colossal day, the length of which will be fifty thousand years. Their time on earth will seem to them as if it were no longer than a mere hour. The sun will draw near a mile away, and each will perspire according to their deeds. The tyrants as well as the weak who followed them will fall into dispute. Each disbeliever will argue with his patron devil, Satan, and even his own limbs, and each will curse the other. The unjust wrongdoers will bite their hands (in remorse). The Hellfire will be dragged before them by **70** thousand latches, each latch held by **70** thousand angels. When the disbelievers see the Hellfire, they will wish that they could ransom themselves from the punishment, or that they could be turned to dust (to escape the coming torture). The disobedient (of the believers) will be punished. For instance, the one who refused to pay obligatory charity (*Zakah*) will have the money he refused to spend brand him like iron rods. The arrogant will be resurrected like ants (to be trod upon). The treacherous traitor, the embezzler and the robber will be exposed. The thief will come with what he stole [for all to see]. In short, all things hidden will be brought out clearly into the open. As for the righteous, this day will not frighten them, and it will pass like their performance of the *Žuhr* prayer.

Intercession (*Shafa'ah*): There is a special intercession besought by Prophet Muḥammad (Ṣal-lal-laahu alaihi wa sal-lam) for all creatures, wherein he will intercede for the removing of this great tribulation from all people and to let the accountability begin. There will be other forms of intercession besought by others of creation, such as the prophets, for removing believers from Hellfire and to raise their levels in Paradise.

Accountability (*Ḥisaab*): The people will be presented before their Lord in groups for their deeds to be seen by all and to be questioned. They will also be questioned about their lives, their youth, their wealth, their knowledge and their responsibilities, the blessings they received, their faculties of seeing, hearing and intelligence (how each was utilized and expended). The disbelievers and hypocrites will be taken to account in the view of all creation to reprimand them, to prove their guilt, and for people, the earth, the days, the nights, wealth, the angels and their own limbs stand witness against them. They will admit their sins and acknowledge them. As for the believer, each will be given a private session wherein they will admit their sins to Allah, until, when they think that they will be destroyed, it will be said to them, **'I concealed them for you in the world and I will forgive them for you today.'** The first people to be taken to account will be the followers of Muḥammad (Ṣal-lal-laahu alaihi wa sal-lam). The first deeds of worship taken into account are the obligatory prayers. The first disputes to be settled will be those which involve the spillage of blood.

The Spreading of the Scrolls of Deeds: The scrolls which recorded each person's deeds will then be spread. It is a record that ***"leaves nothing small or great except it has enumerated it".*** [18:49] The believer will be given the record in his right hand, whereas the disbelievers and hypocrites will be given theirs in their left hands and behind their backs.

The Weighing Scale (*Meezan*): The deeds will be weighed on a scale in order for each to be rewarded accordingly. This scale is a real instrument of measuring with two hands, wherein the deeds that were sincerely done for Allah and according to the legislations of Islam will be made heavy. Some of the deeds that will be given even greater weight are saying *laa ilaaha ill-Allah* (there is nothing rightfully worshipped except Allah), good character, remembrance of Allah, like the saying of '*Al-Ḥamdu lillah*' (all praise be to Allah), '*Subḥaan-Allahi wa bi ḥamdih* (Glory be to Allah and all praise to him) and the saying of '*Subḥaan-Allahil-Ažeem* (Glory be to Allah the Magnificent). Allah will give and take some people's good and evil deeds for others for the evil they did in their lives..

The Reservoir (*Ḥaud*): The believers will then come upon a reservoir of liquid. Whoever drinks of it will never suffer thirst thereafter. For every Prophet there is a special reservoir, and the greatest is for the Prophet Muḥammad (Ṣal-lal-laahu alaihi wa sal-lam). Its water is whiter than milk, sweeter than honey, and more aromatic than musk. Its vessels are of gold and silver, the number of which is like the number of the stars;

its length is the distance of Jerusalem in Palestine to Aden of Yemen. The water of this reservoir springs from the river of Paradise called "*Al-* ."

Test of the Believers: At the end of the Day of Gathering, the disbelievers will follow behind the gods and idols which they used to worship. They will take their followers to the Hellfire in groups like flocks of sheep, either on their feet or being dragged on their faces. Then only the believers and the hypocrites (pretending to be of them) will be left waiting, and Allah will come to them and ask: "What are you waiting for?" They will reply: "We are waiting for our Lord." He will reveal Himself to them by exposing to them His Shin (*Al-Saaq* -the promised sign) whereupon they will all fall down in prostration except for the hypocrites, as Allah said of them: ***"The day that he reveals the Shin, and they are called to prostrate but they will not be able…"***[68:42] Then they will follow Him, and the Bridge (*Siraat*) will be established (over the Hellfire), and Allah will give the believers their lights and darken the lights of the hypocrites.

The First Bridge (*Siraat*): It is a bridge extending over Hellfire which the believers must pass over to reach Paradise.The Prophet (*Sal-lal-laahu alaihi wa sal-lam*) has described it as "*that which confounds and makes one lose his step and trip. On it there are clamps and hooks like the thorns of a Sa'daan tree…It is narrower than a hair, and sharper than the edge of a sword…*" (Muslim) The believers will be given their light according to their deeds, the largest being as great as a mountain and the least being as small as the tip of the finger. This will light their way, and they will then pass over the Way in accordance to their deeds, the believer passing like the blink of an eye, flash of lightning, a wind, a bird, fast horse, or a rider (or walking and crawling). *Some will reach safely while others are scratched by the hooks, and others will be pulled into Hellfire*. (Al-Bukhari and Muslim) The hypocrites will not have any light; they will turn back, but a wall will be erected between them and the believers. Even though they will desire to cross over the bridge to safety, they will fall into the Hellfire.

The Hellfire: The disbelievers, the hypocrites and some of the disobedient believers will enter the Hellfire. Out of every thousand, **999** will enter the Hellfire. It has seven gates. The heat of the Hellfire is seventy times more severe than the hottest fire of this world. The body of the disbeliever will be made to grow so that he will taste the torture more: the space between his shoulders will be like three days' journey, and the size of his molar tooth will be like the mountain of Uhud. His skin will be made thick and it will be repeatedly exchanged after being thoroughly burnt with a new skin in order to increase the pain of the scorching punishment. Their drink will be boiling water that will scald their stomachs. Their food will be *Zaqqum*, excessively bitter, in addition to the flushing of wounds and the pus of the inhabitants of Hellfire. The least punished among them will have two burning coals placed on the soles of his feet, and by this his brain will boil. In Hellfire, their skins will burn and there will be melting, ripping, pulling and usage of chains and locks. The lowest dreg of its depth takes seventy years of the falling

of a body to reach. The fuel of the Hellfire is disbelievers and stones (of idols), its wind is poison, its shade is fierce heat, and its clothes are the fire. It will devour everything and leave nothing. It will growl and moan grotesquely burning the outer skins and reaching down to the bones and depths of the mind.

The Second Bridge (*Qantarah*): The Prophet (Ṣal-lal-laahu alaihi wa sal-lam) said: *"The believers will eventually be saved from the Hellfire and come to a bridge (Qantarah) between Paradise and Hellfire. Here they will recompense one another for the injustices and crimes with which they transgressed each other in this world. Then when they are refined and cleansed, they will be admitted into Paradise. By Him in whose hand is the soul of Muḥammad, one of you will know his place of residence in Paradise better than his place of residence in this world."* (Al-Bukhari)

Paradise (*Jannah*): Paradise is the final abode of the believers. Its bricks are of gold and silver and its mortar of musk. Its pebbles are pearls and the dust is saffron. It has eight gates, and each opens to the size of a three-day journey, even then it will be thronging with those entering it. It has one hundred degrees, between each degree and the next like what is between the heaven and the earth. The '*Firdous*' is the highest part, and from it the rivers of Paradise gush. The roof of Paradise is the Throne of Allah, the Most Merciful in Benevolence. Its rivers are of honey, milk, wine and water, gushing without channels, and the believer will be able to make them flow as he wishes. The fruits of Paradise are permanent, close by and easy to reach. In it there are tents of carved pearls the width of each is sixty miles, and the believer will have a wife in each corner. Men will be fully grown but youthful without beards. Their youth will never disappear and their clothes will never become threadbare. They will not urinate, defecate or have any impurity emitting from them. Their combs will be of gold and their perspiration like musk. The women of Paradise are all beautiful virgins of similar ages of their companions. The first to enter Paradise will be Muḥammad (Ṣal-lal-laahu alaihi wa sal-lam) and then the other Prophets. The lowest of the inhabitants of Paradise will wish and be given what they desire tenfold. Their servants are eternal youths like treasured pearls. Indeed among the greatest bliss of Paradise will be the seeing of their Lord Allah (subḥānahu wa ta'ālā), and Allah's pleasure upon them, and their abode of eternity in Paradise.

Table of Contents

Ablution (Wudoo)



Prayer (salah) is not valid without ablution (wudoo). Ablution must be performed with water that is in its original state, such as water of the sea, wells, springs or rivers.

Note : A small amount of water becomes impure (*najis*) if it is mixed with a substance deemed as impure . A large quantity of water, about 210 liters, does not become impure if it is mixed with a substance deemed impure unless it has changed its taste, or color or smell.



One should begin the wudoo by saying "***Bismillah***" (In the name of Allah) and it is preferred that one washes his hands every time he makes wudoo. One who awakens from a night's sleep must wash his hands three times.

Note : It is disliked to wash any part of the body in wudoo more than three times each.



Then it is obligatory that one rinses the mouth (***madmadah***) once, while three times is better.

Note : It is not enough to merely place water in one's mouth when rinsing it. Rather, water must actually be swirled around in the mouth. It is deemed a beloved act to use the *siwak*.



It is obligatory that one rinse their nose by sniffing in water and blowing it out once. To do so three times is better.

Note : Merely sniffing the water up into the nose is not enough, the water must be blown out and not removed by the hand.



Then he should wash his face once, while three times is better. The boundaries of the face are from ear to ear in horizontally and from the hairline of the head to the chin in vertically.

Note : It is obligatory to run one's fingers through the beard if it is thick, while praiseworthy if it is light .



Then he washes both hands from the tip of the fingers up to the elbows once, while three times is better.

Note : It is preferred to wash the right hand before the left.



Then he wipes over the entire head including the ears. He puts his index finger into the ear and wipes, and uses his thumbs to wipe outside. This is all done only once.

Notes : 1. The obligatory part of the head to be wiped is from the front hair-line of the forehead to the nape of the neck (where the hair ends). 2. It is not obligatory to wipe the entire length of ones hair if it is long. 3. One should wipe the scalp if there is no hair on the head. 4. One must wipe the hairless area on the head behind the ears.



Then he washes the feet up to just above the ankles once, but three times is better.

Notes :

1) The parts for washing in *wudoo* are four
   - a) The face with *madmadah* and *istinshaaq*;
   - b) The hands and arms;
   - c) Wiping of the head and ears;
   - d) The feet up to just above the ankles.

   One must perform these acts in sequence.

2) One must wash the body parts continuously without any pausing. One must not delay doing so until the previous part dries.

3) It is a beloved act to say after the wudoo, "***Ash-hadu alla ilaaha illallah waḥdahu la shareeka lahu wa ash-hadu anna Muhammdan 'abduhu wa rasuluh***" (I testify that there is none that has the right to be worshipped except Allah alone, without partners, and I testify that Muhammad is His slave and Messenger) and to pray two *raka'ah*.

Prayer (Salah)



One begins the prayer by saying *"Allahu Akbar"* (Allah is the Greatest) while standing upright. The Imam says *"Allahu Akbar"* loudly in the beginning, as well as in all the other *takbeerat* (saying *"Allahu Akbar"*) of the prayer in such a manner that those following behind him hear him. The followers, however, should say it quietly. At the beginning of the *takbeer* he raises his hands up to the level of his shoulders with his fingers closed together. The follower says "*Allahu Akbar*" after the Imam has finished saying it.

Note : It is obligatory to say the pillars (such as takbeerat al-Ihram) and obligatory acts of the prayer (such as all of the other takbeerat) loudly enough so that only the person praying can hear himself



With his right hand, He grasps the wrist or forearm of his left, and keeps his gaze at the place of his prostration. He recites any of the supplications which are reported to be authentic, such as *"Subḥaanak Allahumma wa bi Ḥamdika wa Tabaarakasmuka wa Ta''ala Jadduka wa la ilaaha ghairuk"* (You are Glorified, O Allah, and Praised; Your Name is Blessed; Your Majesty is Exalted, and none has the right to be worshipped but You). Then he says *"A'udhu billahi min-ash-Shaitaanir-Rajeem"* (I seek refuge in Allah from the accursed Satan); then *"Bismillahir-Raḥmanir-Raḥeem"* (In the name of Allah, the Most Beneficent in Mercy, Most Merciful). All of this should be read quietly. Then he recites Al-Fatihah. It is not obligatory upon those praying behind the Imam to recite Al-Fatihah in the loud prayers (Maghrib, Isha and Fajr) but it is better that he recites it in the times of quietness of the Imam (if there is any), and in the quiet prayers (Dhuhr and Asr). He then recites whatever he wishes from the Quran. The Imam recites loudly in Maghrib, Isha and Fajr, and quietly in the other prayers.

Note : It is better to recite the Quran according to the arrangement of the surahs in the Quran, and disliked to recite out of chronological order. It is forbidden, however, to recite words or verses in incorrect order within specific surahs.



Then he says *"Allahu Akbar"*, raises his hands to his shoulders and then bows. In bowing, he should place his hands firmly on his knees, spreading his fingers, and stretching his back, straightening it so that the head is equal with his mid-section, neither higher nor lower than it. In the bowing, he should say three times,*"Subḥaana Rabbiyal-Adheem"* (Glory be to Allah, the Great). If one enters prayer late but completes the bowing, the standing before is also counted and he need not make up for this unit (Rak'ah) after completing the prayer.

Note : All the *Takbeerat (saying Allahu Akbar")* and *Tasmi*' (saying "*Sami'Allahu liman Hamidah*" - Allah answers he who praises Him) are said when one is actually moving, not before or after it, since those places are for other actions.



He then raises his head and says *"Sami' Allahu liman Hamidah"* (Allah answers he who praises Him) and raises his hands to his shoulders. Upon returning to stable upright standing position, he says *"Rabbanaa wa-lakal-Hamd"* (Tahmeed) (O Our Lord, to You is praise) [adding to it the saying] "*Hamdan Katheeran Tayyiban Mubaarakan fihi, Mil'as-Sama waat wa Mil'al-Ard wa Mil'a ma Shi'ta min Shai'in ba'd*" (Many praises that are pure and blessed, the fullness of the heavens and fullness of the earth and fullness of whatever You wish afterwards).

Note : The time of saying "*Rabbanaa wa-lakal-Hamd*" is after one is standing erect and not during movement from the bowing position.



He then prostrates saying "*Allahu Akbar*", keeping his stomach away from his thighs and thighs from his calves. He must prostrate on his forehead and nose, both palms of the hands, both knees, and both toes of the feet, with the fingers and toes pointing towards the Qiblah. He is to say in the prostration *"Subhaana Rabbiyal-A'laa"* (Glory be to Allah, the Exalted) three times.

Note : The prostration must be on seven appendages: the two feet, two knees, two palms of hands, and the head, which includes the forehead and the nose. The prayer is invalid by intentionally leaving any of these parts, except due to a valid excuse.



Then he raises his head saying Allahu Akbar and sits. The sitting between the two prostrations has two correct manners : **1)** Sitting on his left thigh while propping the right foot with the heel up and the toes planted to the ground facing the Qiblah. **2)**Propping up both of his feet, keeping his toes towards the Qiblah and sitting on his heels with his buttocks.

He says "***Rabbighfir-li***" (O Allah forgive me) and he may add "***warhamni, wajburni, warfa'ni, warzuqni, wansurni, wahdini,, wa 'aafini, wa'fu anni***" (Have mercy on me, and strengthen me, raise me, give me sustenance, give me victory, guide me, pardon me, bestow clemency on me).

Then he prostrates again like the first time, raises his head saying "***Allahu Akbar***", and then stands erect, putting pressure on the front part of the souls of his feet, and prays the second unit (Rak'ah) like the first.

Note : The place of reciting al-Fatihah is while standing, and therefore if he starts reading before the completely standing erect, he must recite it again or otherwise the prayer is invalid.



When he finishes the two units, he sits for the first sitting of *Tashahhud* as he did between the prostration, putting his right hand on his right thigh and left hand on his left thigh. He should make a fist of his right hand, making a circle with the thumb and middle finger, and point with his index finger. He recites, "***At-Taḥiyyaatu lillaahi was-Salawaatu wat-Ṭayyibaat, as-Salaamu 'alaika ayyuhan-Nabiyyu wa Raḥmatullaahi wa Barakaatuh, as-Salaamu 'alaina wa 'ala Ibaadillaahis-Saaliḥeen. Ash-hadu allaa ilaaha illallahu wa ash-hadu anna Muḥammadan Abduhu wa Rasooluh***" (The best of salutations and greetings are for Allah, and our prayers and our purest and good deeds. May the peace, mercy and blessings of Allah be on you, O Prophet. May the peace be upon us and on the righteous slaves of Allah. I testify that there is no deity worthy of worship except Allah and I testify that Muhammad is His Slave and Messenger).

He then stands for the third and fourth bowing unit in the prayers that are three or four Raka'at *(Maghrib, Isha, Dhuhr, 'Asr)* saying "Allahu Akbar" and raising his hands. He then prays the rest similarly, except that he doesn't raise his voice in recitation and recites Al-Fatihah only.



He then sits for the final sitting of *Tashahhud* if the prayer is three or four Raka'at in the posture of *tawarruk*, which has three correct manners (see chart) : **1)** Sitting on the buttocks with the knees bent, keeping left foot spread and sticking out from under the right calf and right foot propped up.

2) Sitting on the buttocks with the knees bent, keeping left and right feet laid on the right side. **3)** Sitting on the buttocks with the knees bent, placing the left foot between his thigh and right calf and right foot spread.

Then he says as in the first *Tashahhud* : "***At-Taḥiyyaatu lillaahi…***" Then he says "***Allahuma salli 'ala Muḥammad wa 'ala Aali Muḥammad kama sallaita 'ala Ibraheem wa 'ala Aali ibraheem, innaka Ḥameedum Majeed, wa Baarik 'ala Muḥammad wa 'ala Aali Muḥammad kama baarakta 'ala Ibraheem wa 'ala Aali ibraheem, innaka Ḥameedum Majeed***" (O Allah, send praises upon Muhammad and the family of Muhammad, just as You sent praises upon Abraham and upon the family of Abraham. Verily, You are full of praise and majesty. And send blessings upon Muhammad and upon the family of Muhammad, just as You sent blessings upon Abraham and upon the followers of Abraham. Verily, You are full of praise and majesty).

Then it is deemed praiseworthy to recite an authentically reported supplication like, "***Allahumma inni a'udhu bika min adhaabi Jahannam, wa min adhaabil-Qabr, wa min fitnatal-Maḥya wal-Mamaat, wa min fitnat-almaseeḥ ad-Dajjal***" (O Allah I seek refuge in You from the punishment of Hellfire, and from the punishment of the Grave, and from the trial of life and death, and from the trial of the *Dajjal* [Antichrist]").



He then says the *Tasleem* saying "***As-Salaamu 'alaikum wa Rahmatullah***" (Peace be upon you and the Mercy of Allah), turning first to his right and then his left.

When he finishes this, he recites the authentically reported supplications which are to be read after finishing the prayer.

Acting According to Knowledge

* Knowledge without practice is reproachable by Allah, His Messengers and the believers. Allah the Exalted said : "O you who believe why do you not do that which you say (you will). Most hateful It is with Allah to say that which you do not do." [61:2-3]
Abu Hurairah (Radi Allahu anhu) said: "The similitude of knowledge without acting upon it is like the treasure which is not spent for the cause of Allah." Fudail (رحمه الله) said : "The knowledgeable one remains ignorant about what he knows until he acts upon it."
Malik ibn Dinar (رحمه الله) said : "You may meet a man who does not make any grammatical mistakes in speech, yet his deeds are all mistakes."

O my brother & sister :

Allah has facilitated for you to read this beneficial book, what now remains for you is its fruit which is to act accordingly.

■ In this book before you the verses of Allah's Book, the Qur'an, and its explanation have been presented, so be keen to put into practice what you know of these verses. It is mentioned that the companions of the Prophet (Sal Allahu alaihi wa sallam) : "…would learn the reading of ten verses from the Prophet (Sal Allahu alaihi wa sallam) and then not take ten more until they would know completely what these ten contain concerning knowledge and practice. They would say: 'We learned the knowledge and the action." Islamic law has encouraged putting knowledge into practice. Ibn Abbas (Radi Allahu anhu) said about the meaning of the saying of Allah the Exalted: "They recite it with its rightful recitation." [2:121] The meaning is that they follow it with the rightful practice. Fudail (رحمه الله) said : "Verily the Qur'an was revealed so that people may act upon it, but the people have taken its mere recitation as the action."

■ In this book before you, some aspects of the Sunnah of the Prophet (Sal Allahu alaihi wa sallam) have been presented, so be quick to respond by doing good deeds accordingly. The righteous people of this Ummah would not learn anything except that they would advise one another in implementing it properly and also call others to act upon it in accordance with the command of the Prophet (Sal Allahu alaihi wa sallam): " If I forbid you to do something, then keep away from it, and if I order you to do something, then do of it as much as you can " [Al-Bukhari and Muslim] They feared intensely the painful punishment of Allah, as Allah the Exalted said: "Then let those who go against his command beware lest they be struck by a trial or they be struck by a painful punishment." [24:63] From the many examples of their desire to practice the Sunnah as best as possible:

➤ The example of Umm Habibah, may Allah be pleased with her, when she narrated the saying of the Prophet (Sal Allahu alaihi wa sallam): "Whoever prays twelve units (Raka'at) in a day and night then Allah will build for him a house in Paradise." [Muslim] She said: "I have not left them since I heard this from the Messenger of Allah (Sal Allahu alaihi wa sallam)."

➤ The example of Ibn Umar (Radi Allahu anhum) when he narrated the saying of the Prophet (Sal Allahu alaihi wa sallam): "It is the right of every Muslim who wants to bequeath

something not to spend three nights except that the written will of the bequeathal is with him." [Muslim] Then he said : "No night has passed by since I heard this from the Messenger of Allah (Sal Allahu alaihi wa sallam) except that my will is with me.

- The example of Imam Ahmad (رحمه الله) who said: "I have not narrated a narration except that I have acted upon it, even to the point that the Prophet was cupped for blood by Abu Tayyibah and he gave him a Dinar (gold coin) so I went to the man who cups blood and he performed this for me and I gave him a Dinar."
- The example of Imam al-Bukhari (رحمه الله) who said: "I never did backbiting against anyone since I came to know that backbiting is prohibited. Verily I hope that I meet Allah and He does not take me in to account for ever backbiting anyone.
- One hadith narrates: "Whoever reads the verse of the Footstool after each obligatory prayer, then there will be nothing to prevent him from entering the Paradise except death." [an-Nasaa'i] Ibn al-Qayyim said: "It has come to my knowledge that Sheikh al-Islam Ibn Taimiyyah said: 'I have never left it ever except due to forgetfulness or something similar to it'."

■ After attaining knowledge and acting upon it, you must propagate what Allah has blessed you with, so as not to deprive yourself of the reward of propagation, nor other people from this goodness. The Prophet (Sal Allahu alaihi wa sallam) said: "Those that guide to a goodness have a reward similar to those that perform it (after learning from them)." [Muslim] And he (Sal Allahu alaihi wa sallam) said: "The best of you are those who learn the Qur'an and teach it." [al-Bukhari]. And he (Sal Allahu alaihi wa sallam) said: "Convey from me even if it is only one verse of the Qur'an." [al-Bukhari and Muslim]. According to the amount of goodness you propagate, your reward will increase and your good deeds will grow in this life and after your death, as the Prophet said (Sal Allahu alaihi wa sallam) : "When a person dies his deeds are cut off except through three: ongoing charity, knowledge from which others benefit, and a pious offspring that supplicates for him." [Muslim]

■ Enlightenment :

We read Surat al-Fatiha more than seventeen times every day, and we seek refuge from being like those on whom there is anger and those who are astray. Yet we imitate them in their actions: we leave off learning and act out of ignorance, or we learn but we do not act upon it.

We ask Allah to bestow upon you and us beneficial knowledge and good deeds and Allah and His Messenger know best. May the salutations of peace and blessing be upon Muhammad (Sal Allahu alaihi wa sallam) and all his family and companions.

English

تفسير العشر الأخير

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